

A dialoge or cō=
municacion bytweene the curate or
ghostly father: & the parochia=
ne or ghostly chyld. For
a due pzeperation
vnto howse=
lynge.



The werke for householders in
the golden pyste and Alpha=
bete or a crosstowe called
an A.B.C.



Exon



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17

Vnto the deuou

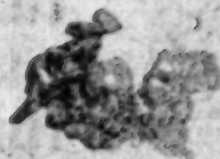
te reders in cur lord god & moſte

ſwete ſauour Jeſu, Rycharde

whyteford your poze be=

deman of Syon:

Salutacyon.



Here: in a lytle werke þ
of late, we ſend forth (at
the requeſte of deuoute
perſones) vnto houſhol-
ders: we dyd ſette forth / a breue
and ſhort forme of confeſſyon / he-
ryng and perceyuyng that þ ſayde
werke was thankfully and chari-
tably receyued & ſuppoſyng that
ſo deuoute receyuers ben well ex-
erciſed / and haue profyted therein:
we haue nowe here (for your four-
there increaſe of vertue) put forth
vnto you a nother leſſon: howe /
when you ben diſpoſed & mynded
to receyue the holy ſacrament of

A ii.

¶ aulter: you shuld prepare oꝛdꝛe,
make your selfe redy, & spiritually
appatele your selfe thertunto. For
I acerteine you: ther is no pson
in this worlde can tell you w how
greate reuerence, howe depe deuot-
tion, howe lowe and meke harte/
with howe reuerente dꝛede howe
pure and cleane conscience with
howe well adoꝛnate, garnyshe &
apperceled soule with howe firme &
stedfast fayth, with howe hyghe &
stronge hope & with howe ardente
feruent, in flamyng and burnyng
charite: any true Christian shulde
accede appꝛoyche, & go vnto that
honorable meruelouse, and moſte
hyghe myſtery where (doubtles) is
pꝛeſente, the very naturall body/
and ſoule, fleſſhe, & blode of our
lord, & ſauoure Ieſu very god/ &
very man in one pſone very chꝛiſt
his humanitye, and his diuinite.
The blessed trinite father ſone, &

holp ghost & also our blessed lady
saynte Mary withinnumerable
multitude, and nowmbe/ of glo-
zouse aungels, and holy sayntes
ben ther also p̄sent all (how be it
inuisible) doyng therunto that ho-
ly sacrament due honour, reueren-
ce/and obeysaunce. Hit is therfoze
muche conuenient/and necessarie:
that due and diligēt p̄paration/
shulde be made therunto when so
euer hit be receyued. Not withstō-
dyng I do not requyre ne moue
you, to rede and recounTE all that
here is wyrtē / at euey tyme (yet
were it good so to do if you haue
tyme) but that hit maye lyke you
to rede hit ones ouer and then to
make out suche places as beste
done lyke you/and vse thē oꝝ par-
te of them as you haue tyme and
leysur and thus fare you well in
our Lorde who blesse you all.

Amen.

A iii.

CA dialoge oꝝ communicacion
bytweene the curate oꝝ ghostly
father, and the parochiane
oꝝ ghostly chylde. foz
a due pꝛeparaci-
on vnto how
selyng.



CThe ghostly chylde.

Syꝛ I thanke you foz the cha-
ritable labours you toke w
me whē I was last with you. And
I haue (accoꝝdyngē vnto your cō-
maundement) called my household
together: and taught theym y^e sa-
me lesson that you, then and befo-
ze tyme, haue taught me. And (foz
the moze suerty) I haue caused all
your sayd lessons to be set foꝝth in
pꝛynt: y^e other persones may haue
(as we haue) edificacion therby.

CThe ghostly father.

CGood ghostly chylde, I am

ryght glad of your so deuout myn-
de and good wyll to pꝛofet in ver-
tue; our loꝛde be pꝛayſed. And I
ſhalbe glad (as my duety) to con-
foꝛte you therin, & nowe that you
haue a good fundacion & grownd
therunto by that foꝛme and maner
of lyuyng and alſo if you by frail-
te, offende and fall therfꝛome, by y^e
remedy of the holy ſacrament of
confeſſyon I ſhall ſhewe you an
oꝛde and a good waye oꝛ meane:
how you ſhuld pꝛepare and make
your ſelfe redy vnto the holy ſa-
cramēt of y^e aulter, when you ſhall
be communed oꝛ howſeled. Foꝛ
ſaynt Poule commaunded his diſ-
ciples to pꝛoue, and examen well
them ſelfe in conſcience byfoꝛe they
ſhulde appꝛoche oꝛ go vnto this
holy ſacrament. Foꝛ who ſo euer
(ſayth he) do receyue it vntoꝛthe-
ly: doth receyue hit vnto his owne
iudgement, and condemnation.

A iii.

i. Cor. xi.

Luc. xxi.

And our sauyour hyin selfe dothe
shewe howe this holy sacrament
shulde euer be ministred in the me-
more and remembraunce of hyin.

i. Cor. xi.

Saynt Paule also how oft so euer
you receyue the sacrament (saythe
he) so oft tymes shuld you represent
and shewe the deth of Christ, vnto
the tyme he come vnto the last iud-
gement. By these sayde auctorites
confirmed by our mother the holy
church with many holy doctours:
doth appere y two thynges shalbe
conuenient & necessary vnto euery
persone that shall receyue this ho-
ly sacramente. That is to saye.
Fyrste due serche of conscience so y
no maner of synne: vnto knowe-
ledge and remembraunce remaine
o2 be left therein. The seconde that
the persones so clered in consciēce/
shuld o2dye & appoynte them selfe
vnto some maner of memorie by
meditacyon o2 contemplacion/ of

our lord/ and sauyour Iesu/ and
of þe actes of our saluation. I wold
therfore aduise all maner of per=
sons/ that whē they wyl accede &
appꝛoꝝch vnto this holy mystery:
they fyrst be confessed, if they cōue=
niently can haue a ghostly father/
foꝛ although they know not theyꝝ
conscience charged w any mortall
oꝛ deedly synne: yet shall þe appro=
bacion of theyꝝ ghostly father, be
vnto theym both confortable/ and
also suerty. And foꝛ this parte/ the
foꝛme of confession that we sett
foꝛthe in the other werke foꝛ hous=
holders may serue you / hit is but
lytle/ and of lytle pꝛyce/ & so maye
the rather be ioyned her vnto, and
both bownden to gether and you
moze redely maye haue at hande:
that is referred frō the tone, vnto
the tother. Foꝛ the seconde parte
that is meditation/ muche necessa=
rie foꝛ you at this tyme: I wolde

A v.

counseyle you þ of destinate harte
appoynted and wylfull purpose:
you shulde fynde geder your selfe,
vnto your selfe, that is to say, you,
soule, harte, mynde, and wyl, in
as muche as you may, w all force
and diligence, holly & clerely: from
all cures, cares, charges, and bu-
synes of the worlde and frome all
bodily maters and all cogitaciōs
and thoughtes, that by any mea-
nes myght lett you, & hynder you
in this exercise and so to compell
your spirite to laboꝝ alone herin.
And then comend your selfe who-
ly vnto our loꝝde thus. In ma-
nus tuas domine cominendo spi-
ritum meū redemisti me domine
deus veritatis. That is to saye.
¶ good loꝝde god/ I cominende/
byquethe/render/gyue/and byta-
ke my spirite/my harte / my myn-
de/and soule/wholly vnto thy hā-
des power and gouernaunce. For

thou (good lozde the very god of
trouthe) haste redeemed & bought
me . And those perloness that
bene lerned maye saye
this ymne .

A

 ¶ Eni creator spiritus: men-
 tes tuorū visita imple su-
 perna gratia, q̄ tu creasti pectora.
 ¶ That is to meane. Come vnto
 vs good lord god holy ghost crea-
 tour and maker of all the worlde
 with the father and the sone. Visi-
 te and comfoꝛde the myndes of thy
 people. Replenyshe and fulfyll w
 thy moste hyghe grace: those har-
 tes, and soules that thou thy selfe
 haste create, and made.

The first
verse.

¶ Qui paracletus diceris do-
nū dei altissimi: fons viuus, ignis
charitas: et spiritualis unctio.

The se-
côde ver-
se.

✠ Come thou holy spirite. That
arte called, and named the essenti-
all comforte, and comforter of all

Christians.

The gyft and rewarde of mooste
hygh god. The quykke and lyue-
ly founteyn/and well of lyfe. The
mystike fyre, that is, the charite
diuine. And the spiritual vnction,
and medicine of all synners.

The .iii.
verse.

Tu septiformis munere: dex-
tre dei tu digitus: Tu rite promiss-
so patris/sermone ditās guttura.
That is. ✠ Come holy spirite that
vnto vs by thy gracious. vii. gyf-
tes: art seuenfold boūtuons, & be-
neficiall, for thou (good lord) art y
fynger of the ryght hand of god.

✠ Shewynge vnto vs y ryght
way of all prosperite saluaciō and
goodnes, makynge our speche ry-
che, and plētuous, orderly to speke
thy holy worde by the vertue of
our sauoure Jesu the essenciall
word/or speche of the father of he-
uen promysed vnto vs.

The .iiii.
verse.

Accende lumen sensib⁹: In-

funde amorē cordib⁹: Infirma nri
corporis: virtute firmans ppetim.
That is. ✠ Good lord holy ghost
we beseeche þ accēde kyndle, & gyue
lyght, vnto our senses, vnto our
wyttes, our felynge, pceyuyng, &
vndstandyng. Infunde good lord
ministre shede, and powze downe
thy loue vnto our hartes. And by
vertue, and ghostly strength, ma-
ke thou firme, constant and stable
perpetually, and continually, the
infirme, feble, and frayle disposi-
tions of our bodye.

Hostē repellas longius, pa-
cein q̄ donec protinus: ductore sic
te p̄cuiō: vitemus cinne noxiū.
That is. ✠ Come good lord holy
ghost. And put frō vs ferre away:
our ghostly enemye & forthwith
gyue vs contynuall peace. That
so by the, our lodgesman, & gyde, we
maye eschue & auoyde all þ shuld
vnto vs be noyouse or synfull.

The .v.
verse.

The .vi.
verse.

Per te sciamus da patrem:
noscantis atq; filium: te virum: q;
spiritum: credam⁹ cūni tempore.
That is. ✠ Come good lord, ho-
ly ghoſte, and graunt vs, that by
the/and thy meane: we may know
the father of heuen/and also in ly-
kewyse we maye knowe his essen-
ciall sone, and that we maye at all
tymes bylyue that thou art the ho-
ly spirue of them both, and the sa-
me selfe god.

The .vii.
verse.

Sit laus patri cū filio/san-
cto simul paraceto/robisq; mutat
filius: charisma sancti spiritus.

That is. ✠ Laude and praye be
vnto the father, with the sone, and
with thē both vnto the holy ghoſt.
And we beseeche and pray, that the
sone(accordynge vnto his promp-
se)wolde vouchsafe to sende vnto
vs the grace of y^e holy ghoſt. Amen.

The ver
sicle.

✠ Emitte spiritum tuū, et crea-
abimur.

That is. ✠ Sende downe (good
lord) thy spirite, and all thy people
shall be newly framed & refreshed.

¶ Et renouabis faciem terre. The an-
swere.

That is. ✠ And so good lord shall
theu renewe, and comforte the fa-
ce of our countenance and behauioure
of euery faythfull persone.

¶ The collect, oration or prayer. The
prayer.

Deus cui omne cor patet, et
omnis voluntas loquitur/
in quem nullum latet secretum: puri-
fica per infusionem sancti spiritus
cognitiones cordis nostri, ut te per-
fekte diligere, et digne laudare me-
reamur. Per Christum dominum
nostrum. Amen.

✠ That is to meane. Good lord
god, vnto whome euery harte is o-
pen and knowen/ euery wyll doth
specke and shewe what is thought
and vnto whom no secreete or coun-
sell is hyd or vnknowen, we be-
leche the/ purifie and clense, by the

infusion of thy holy spirite: all the
cogitations and thoughtes of our
hart, that so we maye deserue per-
fectly to loue the, and duely, and
worthely to laude and prayse the,
and this we done are and desyre/
by the meane, and in the name of
Chyste our lord & mayster. Amen.

C An other collect, oraciō or
prayer to be sayd forth-
with vnder one
ende.

A ~~Chiste~~ nostras quesum?
Domine aspirādo pzeueni,
et adiuuando pzosequere, vt cunc-
ta nostra operatio, et a te semper
incipiat/ et per te cepta, finiatur.
Per Christum dominū nostrum.
Amen.

That is to meane. ✠ We beseeche
the good lord that the grace of
thy holy spirite may go befoze all
our werkes: and the helpe, and cō-
forte of the same grace: maye also
folowe

folowe and performe the same, so
that all our operacion & woꝝkyng
may of the alway begynne, and so
begon: may (by the) be finished / &
performed / by y^e good lord I mea-
ne Christ our mayster. Amen=

Oꝛ if you haue but small oꝛ shoꝛ-
te tyme, you maye saye these two
verses with the sayd versycle / &
colletes oꝛ without at your plea-
sure.

¶ The fyrst verse.

BE Christe clementissime /
tu corda nostra posside: vt
tibi laudes debitas, reddamus oi
tempore.

That is. ✠ Good lord and sauy-
our Christe / most gentell and cur-
teyse kynge, we byseche the take, &
receyue our hartes into thy posses-
sion, & gouernaunce. So that we
maye, in euery tyme, oꝛ at all ty-
mes: render, and yelde vnto the
due laudes, and prayse

B.

of 210 **T**he seconde beele.

Sit laus patri cum filio. &c.
as you haue befoze both in latin &
Englyshe. These thynges thus
spede: then go forth with poure
interpysle & mater of meditation
For saynte Augustyne saythe that
meditacion dothe ingender / and
brynge forth the science oꝝ knowe-
ledge. Science dothe bryng forth the
compunction, and compunction
bryngeth forth the deuocion / & deuo-
cion dothe make prayer perfecte.
All these thā by oꝝdꝛe: be very ne-
cessary. good / and conueniente for
this purpose. Fyꝛst than bygyne to
meditacion. This terme medita-
cion: is as muche to say, oꝝ to mea-
ne, as a bysy, & muche bled cogita-
cion, oꝝ thought, when the mynd is
applyed and doth labour curious-
ly / wylsely / diligently / & groundly
to serche out, & bryng to lyght tho-
se thynges that be obscure, darke &

Augusti.
de spiri-
tu et car-
na: cap. I.

hard to perceyue, or vnderstand. &
so to byyng vnto knowledge, or re-
membraunce: suche thynges as ben
hyd, out of knowledge, or out of
mynd. If we than wyll opteyne &
haue grace: worthely to accede &
appropche vnto this holy myste-
ry of communion: lett vs fyrste
exercise our hartes and myndes in
good and fruytfull meditacion.
For the holy spirite of god (saythe
scripture) doth auoyde & fle frome
fayned and peynted holynes, and
dothe withdraue hym selfe frome
those cogitaciōs & thoughtes that
ben without vnderstōdyng good
reason & auctoryte. ¶ The ghost-
ly chyld. Sp: wherwith or i what
maner of meditacions wolde you
we shuld exercise our myndes spe-
cially, agayn or byfoze suche tyme
of houselyng. ¶ The ghostly
father. I thynke (that vnto them y
haue short tyme & lytle leysur) the

exercise that we set forth in the la-
ter ende of your booke for houghol-
ders: be very good, vnto them that
haue tyme conuenient: we shall
shewe our pooze mynde makyngh
pꝛotestatiō that we done not heres
by persuaade any persones to leue
oꝛ forsake theyꝝ owne bled exerci-
ses, takyn of any good and suffici-
ent auctoꝛite, appꝛoued by theyꝝ
ghostly fathers, oꝛ by any other fa-
mous persone of auctoꝛised let-
nyng, except the spirite of god mo-
ue them therunto.

Of your meditation the
fyꝛst consyderation of the
werke of creacion.

Hoꝛ the moze redynes we ha-
ue diuided this meditation
in. viii. consideracions, whiche do-
ne folowe by oꝛder.

The fyꝛst
consyde-
ration.

If yꝛste aryse and lyft vp your
selfe, your harte, your mynde and
soule to haue meditation, and to

thynke vpon god hym selfe the fa-
ther, the sone, and the holy ghoſte,
thre deſtinct perſones and one eſ-
ſenciall god, one nature, and one
ſubſtaunce. And here fyrſt coſyder
his myghty power, howe greate &
myghty a thynge it was to make
any thynge of nought, muche mo-
re than to make ſo many thynges
in nombze (vnto any mere creatu-
re) innumerable the ſpirites ange-
licall the ſterres of the firmamēte/
the grauell oꝝ ſande of the ſee, the
dust and powder of the yerthe, the
dropes of rayne, with all other ſu-
che to longe to wyte. And yet not
onely to conſyder the multitude:
but alſo y^e magnitude, how great
they ben in quantite, howe mygh-
ty they ben in vertu, ſtrength and
power. Se and beholde the hyght
of heuē, the depnes of hell, y^e great
moles & rokkes, oꝝ hepes of mou-
teynes, the bredthe and length of

Hugo de
ſcto Mics-
toꝝe de oꝝ-
pibns trī-
um dieꝝ.

the see, and flodes. The space and largenes of felde with such other wher eof to meruayle you may so- ne be wery and feynt but yet so to meruele: is a good werynes / & let this be fo2 the fyrst consyderacion.

The seconde cōsyderacion of þe wysedome of god. & the werke of gouernauns.

Turne vp then, the eye/or syght of your soule, & mynde & loke vpo the wysdome of god in the orderynge of these creatures, cōsyder the heuyns, the planetes, and sterres, howe they ben sett in orde, and done kepe cōtynually they2 owne p2oper place and they2 perpetuall course, and mouynges without chaunge, or stoppage, & lykewyse of the. iiii. elementes, the fyre/the Aier/the Water/and the perth, eueryche in they2 owne rowme and p2oper place. Consyder also the pulcritude, beawte of them

and of all creatures vnder them &
in the. Se howe fayre, how goodly
howe well framed, and fashioned
how well fygured & well fauered
they ben, loke vpo theyr qualites/
and vertues thzough: & you shal
well therby perceyue the infinite
wysdom, and excellent science & cō-
nyng of hym that thus dyd ordze/
and doth so gouerne, and cōtynue
them, & you shal delyte, haue affec-
tion, and pleasure therein. So that
wō great wōder and merueyle: you
shal saye/ & crye with the pzophet.

Delectasti me domine in fa- Psal. xci
cturatu tua, &c.

That is to meane. ✠ Thou haste
good lord, gyuen to me delecta-
cion, and pleasure in consyderaciō
of thy facture, and creacion of this
worlde. For thou (good lord) hast Psal. ciii
made all thinges in wysdom. And
saynte Paule sayth. Rom. xi.
O I meruey-
le, and wōder muche of the ryches

and abundaunce: of the wisdomē,
science/knowledge, and connyngē
of almyghty god. And this for the
seconde consyderacion.

The thyrde consyderacion of
bounte and goodnes.

Y Et go forther / and loke well
agayne vpon your god / and
pceyue not onely his moſte mygh-
ty power / and moſte infinite wiſe-
dom: but alſo his excellentē boun-
te, and goodnes. Hit was a mer-
uelouſe liberalite / and moſte hygh
louyng kyndenes of our lord god
that hauynge no nede of any crea-
tures (for nother he was the bet-
ter for them nor the worſe without
them) that yet not withſtondynge:
wolde (onely of his bountie / and
goodnes) haue creatures, for the
welthe onely of the ſame creatu-
res, whiche ſelfe bountie & good-
nes moze euidently maye appere
vnto you if you coſyder the vtilite

And profyt of the sayde creatures
howe necessarie, and nedefull, how
comodiouse, and profytable, howe
congruent and conuenient, howe
pleasaunte and comfortable they
all ben eche vnto other & all vnto
mankynde.

For all he made for man, and mā
for him selfe to laude / prayse / and
thanke him therfore, and to be vn-
to hym in all thynges obedient.
And therunto he put hym in a pla-
ce of all pleasure, called yerthly pa-
radyse. And there hauyng all cre-
atures vnto hym obediēt: he made
hym lord / and souerayne of all &
put all vnto his freewyll, & liberte:
except only on tre wherof oʒ of the
whiche tre he streytly commaūded
hym (vpon determinate payne of
lyfe) that he shuld not ete ne fede.
These thynges well consydzede:
you maye perceyue a maruelouse
bountie, and moſte liberall goode-

nes, and let this be your thyrde cō-
syderacion, & so than haue you the
consyderacion, of the omnipotent/
and almyghty power of God ap-
propriate, & most properly applied
vnto the father the fyrst person in
trinite. And the consyderacion also
of the infinite wysdom of god, ap-
propriate vnto the sone, the secōde
person. And thyrde the consyde-
racion of the graciouslye bowntie/ &
abundaūt goodnes of god appro-
priate vnto the holy ghost & thyrde
person. Nowe yet passe forth in
your meditacion vnto.

The fourth consyderacion of the
werke of iustification.

You maye yet consyder the
singuler grace / fauour / and
loue, of all .iii. persones one God
vnto mankynde in the werke of
iustification.

Foz whē the sayd mā our father
Adā, had by disobediēce, lost & sayd

place & pleasure of Paradysse and
might (by no meanes of hym selfe)
recouer þe same agayn, ne retourne
therunto: the whole trinite, father,
sone, & holy ghost, one god: by one
assent fell to counsell, & of very loue
of mankynd) decreed, Determined,
& appoynted þe sone of god, se-
conde persone in þe sayde trinite, &
the same selfe essenciall god wth the
father, & the holy ghost: shulde en-
trepyse, and vndertake to iustifie
man agayne / & to brynge hym vn-
to his fyrst astate, and aboue that,
that is to saye: to be agayne in as
good case, and better both in ease
and pleasure, dignite, and degree:
then he was byfoze hys fall / and
then euer he shulde haue ben: yf he
had neuer fallē, ne trespassed. So
then our lounge lord, & sauioure
Christe: descēded, and came downe
frome the bosome of the father of
heuyⁿ: into thys vale of myserie /

Quia
gaudium
in celo su
per vno
peccato
re. xc.
Luc. v. 6

and here toke our frayle and byle
nature, therin to suffre, and bere
all maner of miserie, wretchednes:
payne, and woo of the same natu-
re conuenient for hym to bere and
suffre except onely synne. And al-
thoughe he neuer had, ne myght
haue any synne: yet notwithstan-
dyng, he toke vppon hym all the
hole synne of man that euer was
done before, or that shuld be done
after/ as though all that synne had
ben his synne, & he the doer therof
& onely trespasser. So was pphe-
cied he shuld do. ✠ Uere languo-
res nros ipse tulit & dolores nros
ipse portauit/ et posuit dñs in eo:
iniquitatē oīm nrm. that is to say.
✠ Uerely he hath suffred our lan-
gores, and he hath borne our do-
lours, sorowes, and hurtes, & our
lorde hath leyde vppon hym the
iniquitie/ & wykydnes of all vs.
Here nowe in this place: you may

Isai. lxxxviii

byng conueniently into your me-
ditation all the lyfe of our lord/
and say our Jesu after the maner
of our sayd boke for householders/
or in some other forme of notable
auctours, you haue many / we ha-
ue also set þe same forth, at length
but bycause so many haue wyrtten
therin: we haue not cured to sende
it forth in prynt. There is also a
lytle werke in prynt þe our reueren-
d father byd put forth / þe for this
mater: is moche profitable / you
may haue it for .i. d. & yf you se but
only þe tytles you shall lyke it well
and so is the golden letany with
many other / whē you come vnto þe
ende of that holy / and most profi-
table / & also vnto this entrepryse
of communion / moste conuenient
meditation: & that you haue sene /
& byholded well in your soule all þe
processe of his passyon / dethe / and
buryall / then loke agayne / who he

Apo. xix

was that dyd all thys & fo: whom
he dyd so greate, and wonderfull
thynges. Remembze well he was
a great lord, & thyn owne propre
lord: and fo: whome suffred he all
thys: fo: the, his seruaunt & bonde
captyue, he was not onely a lord:
but also, a kynge, an emperour:
kynge of kynges, and lord of lords
/ and of all that haue domina-
cion & gouernaunce. And fo: whom
dyd he suffre: fo: the man hys ow-
ne vile subiecte. And yet fo:ther
he was not onely a kynge, & lord:
but also very God / creator / and
maker of all. And fo: whome dyde
he thus: fo: a stynkyng luanpe of
dzytty and slyme erthe. And yet
se what he was aboue all thys &
speciall frende, and most trewe lo-
uer that fo: faythfull frêdeschyppe,
& very feruent loue / and therin ex-
cedyng & passyng all loue: dyd all
this. And fo: whom dyd he so: fo:

a false traytoꝝ a moſte vnkynde
wretche, his enemy & foo. And yet
he moſt innocent: foꝝ þe moſte gylty.
And yet coſydre not onely how ex-
cellēt & great þe dignite of his per-
ſon was that dyd all this: but alſo
howe great a thyng it was that he
dyd/foꝝ ſo vnworthy a pſon. fyrſt
where he was eſſēciall god/he ma-
de him ſelfe mā to make the a god.
And where he was in moſt hyghe
honour & he þe ſelfe & ſame eſſenci-
all honour moſt honozable: he ma-
de hym ſelfe moſte vyle & ſpitefull
to gyue the honour & to make the
honozable. yet wher he was i moſt
hygh liberte, & he hym ſelfe þe very
liberte, & freedom of ail liberties: he
made hym ſelfe bonde to gyue the
freedom & to put the at liberte. And
to cōclude: he þe was the very ſelfe
life of all lyuyng creatures: toke
wylfully/after moſt peynfull paſſi-
on: moſt ſhamefull deth/and all to

gyue the lyfe. Take well nowe. &
is what can be, or who maye haue
more charite, then one frende to
suffre dethe for an other, & he toke
that deth (as I sayde) for his ene-
mie. Nowe you haue thus in your
meditation brought our sauyour
vnto dethe, nowe se hym buried,
after whiche, deth and buriall: no
man may (after the course of the
worlde) do more for his frend, but
(as is sayde) dye for hym / yet not
withstondyng oure sauoure dyd
more / for wher (by his deth) he had
lefte his frendes in greate sorowe
& discomfort: he (sone after) reysed
hym selfe (by his godly power) vnto
lyfe agayne / and appered vnto
them / whiche thinge amonge the
people of this worlde had bene a
meruelouse ioy / and conforte / of
theyr lounge frende / and suerly so
it was vnto his disciples & fren-
des. But yet consydre a forther
kyndnes,

kyndnes / that is that he dyd not o-
nely aryse, and appere in the same
selfe body: but also where that bo-
dy at his deth was all deforme, &
as a lepze out of frame, and fashō:
by reason of moste cruell intrety &
dealyng: he repaired y^e same agayn
(vnto the syght / and cōfozte of his
frendes) into a moze goodly, & mo-
ze brawtuouse forme: than it was
byfoze, with clearty, & byghnes
vnspekeable. And where that bo-
dy byfoze: was heuy and dull, and
myght not (by nature) be remoued
from one place vnto a nother: but
in due space of tyme: he made hyt
nowe of suche agilitie so quycke, so
nimble / so lyght, and so swyft: that
it myght be in two or thre & many
mo places in a moment / in y^e space
or tyme of the loke or twynklyng
of an eye. And yet where that bo-
dy was byfoze his deth: so grosse
in quantite: that it myght not en-

tre but into a due space of mesure
in lengthe and bꝛede accoꝝdyng
vnto the same body: it myght now
after his resurreccion, entre, & go
thoꝝough any doꝛes, wyndowes/
stone walles, as the sonne goeth
thꝛough y glasse. And yet ouer all
this where that body was byfoꝛe
passible and moꝛtall: & myght suf-
fre and dyd suffre payne, passion, &
hurt, oꝛ greue, and also deth: now
he bꝛought it into such a state and
case: that it is impassible and im-
moꝛtall, that is to say, neuer maye
suffre any noꝝans ne cuer possible
to dye agayne. This haue we
shewed not onely foꝛ the oꝛdꝛe of
your meditacion: but also foꝛ the
syngular cōfoꝛt of all synfull sou-
les. That as our loꝛde Jesu dyed
foꝛ our synnes, and arose agayne
foꝛ our iustificaciō, so euery synful
soule wyllynge to foꝛsake synne &
haupng the fayth of Chꝛist: maye

Rom. vi.

Job .iii.

dye, and be buried with our saup-
pore in his holy sacramentes bap- Ro. vi.
tisme, and cōfession, and so leuyng
all defozmite of synne: the soule
may arayse vnto a newe maner &
fzrme of lyuyng and be moze speci-
ouse beawtuoule and moze goode-
ly in the syght of god, and moze ac- Luc .xv.
ceptable then euer it was byfoze &
moze ioye shall be made in heuen
foz one suche a person retezned frō
synne thē for many other that ne-
uer dyd synne & let this suffice foz
the fourthe consyderacion of your
sayd meditaciō that is to say in cō-
syderyng the werke of iustificaciō.
The fyft consyderacion of the
werke of remuneration.

Nowe lett vs pcede fozther
vnto the worke of remunera-
tion oꝝ rewardyng and all is to
moue and stere your affectiō your
loue and deuocion vnto our lord.
Foz although in the syght of this

world, it were a maruelouse great
kyndnes, for any frende, to paye,
his frendes dette and delyuer him
out of pryson and yet muche more
kyndnes if he were not his frende,
but his enemye, and foo and also
to pay for his det/ and delyuerau-
re no final pryce but his owne blo-
de, & his lyfe also: this I saye were
a maruelouse benefyte, & an exce-
dyng kyndnes althoughe he dyd no
more. But our lord, & sauour dyd
yet more for man. For he dyd not
onely delyuer hym fre, and out of
daunger: but also rewarded hym,
made hym butyfelowe of all his
goodes, and heyze with hym of all
his landes & possessiōs & brought
hym vnto hyghe honoure dignite,
and degre, he brought hym vnto p-
presens of his owne naturall fa-
ther and there after his ascencion
he toke possession for man / and so
made hym his brother / and coen-

heritor of all þe he had. Loke well
hereupon and consyder how great
a rewarde this was, and yet shall
you se moze added herevnto. For
many in this world haue ben ma-
de heyres, and possession taken for
the, and yet dyd they neuer inioy
the same. But our lord, and sauy-
our: when he had delyuered man
in forme byfore shewed, and had
also put hym in possession therof:
ordenyed yet a fozther meane to
make mā surely to inioy the same,
and to haue the moost pleasaunt
vse therof, whiche was in sendyng
downe the holy ghoste whiche (ac- Joh. xvi.
cordinge vnto his promyse) shuld
instruct, and teche his apostles &
disciples, and by them all christi-
anes the very trowth of all maner
of thynges apperteynyng vnto
mannes saluacion, and shuld also
subministre, & put into theyr har-
tes, and myndes to put the same
C. iii.

in execucion, and how, and vnder
what forme they shulde so do. For
(as I suppose) the apostles after
the deth of Christe dyd neuer put
any thyng in execucio and vse that
our sauoure had byfoze his deth
or byfoze his ascension committed
vnto theyr power: vnto the tyme
they had receyued the holy ghost.
For althoughe they had commaun-
dement and power to preache the
gospell and to baptise, and to mi-
nistrer all other sacramentes, to re-
mit, or forgyue and to withholde &
restrayne synne: yet dyd not they
execute, or put in vse any thyng
(but only whē Christ was among
them befoze his passion) vnto the
tyme they had receyued fully the
holy ghoste at Pentecoste excepte
only the clection of saynt Mathie
bycause the nombze of the apostles
myght not be vnperfect. So then
they receyued fully the holy ghost,

not only for theym self: but also for
all other that by the shulde beleue
vnto the ende of the world. The dyd
they minstre the holy sacramen-
tes and taught theyr disciples / &
by them all Christians: the due
forme, and maner therof, whiche
forme hath euer sythe that tyme
and euer shall continue in Christes
catholical church / what so euer
theyse new heretykes say vnto the
contrary. In whiche holy sacra-
mentes we haue not onely the per-
son of our lord, and sauoure hym
selfe: but also the other two persons,
the father & the holy ghost all one
self, and same essencia: god: to re-
mayne, byde, and dwell amonge
vs vnto the worldes ende, & this
gyfte and rewarde is moche to be
noted / and maye well suffice for
the fyfthe consyderacion of this
entrepysse of the werke of remun-
eration.

The syxte consyderacion of the
werke of glozificacion.

You may well perceyue (good
deuout chzistians) by that is
sayd, that our lord Iesu, hath not
onely redeemed and bought vs de-
re: but also most lyberally, & gra-
cioussly rewarded vs, & dayly doth
not onely fozgyue our synnes and
offenses at the fyrste askynge or
mouynge: but dothe also gyue vs
great gyftes, foz small, and dothe
so multiplie here our merites: that
we may come yet vnto a greater
gyft and rewarde whiche is in vs
his werke of glozificacion: foz af-
ter this lyfe: he wpll make vs glo-
zious, & gyue vs p same doweres
that he hath now in hym selfe: that
is to say clarite, or clerenes, agili-
te, or numblenes, subtilite, or sklen-
dernes, and imortalite: so that we
shall neuer dye, ne suffre any da-
mage. This gyfte and werke is so

noble and of so hygh honour, dignite and degre: that to intreate forther therof doth passe my poze wyt and therfore I praye you be content, for this syxth consyderacion of the werke of glorificacion.

Che. vii. consyderacion of the werke of frucion.

YEt yet as though this were not ynough: he wyl gyue more. For many in this worlde, haue full great honour/hygh dignites, and excellent degrees: & yet haue but lytle ioy therewith but rather haue many greues, many displeasures, many incomodites, I trow I myght well say many necessites & many miseries. But our lorde wyl gyue vs þ fruciō of hym self: that is to say, to inioy hym and to be in his godly p̄sens, and to haue the very vse of hym selfe at all libertie, and pleasure and there to se hym face to face as he is, and so

1. Corin.
xiii. d

C v.

in hym: to se and knowe what we
wyl oꝛ cā desyre, and also to haue
the full possession of hym selfe and
of all his, and this also withoute
any myxture of euyl, greue, oꝛ dis-
pleasure.

This gyft is aboue all y other
byfoze reheried, and maye therfoze
serue & contēt you foꝛ this .vii. cō-
sideraciō of the werke of fructiō.

The eight & laste cosyderacion
of the werke of sure perse-
ueracion & duraunce.

These benefytes, rewardes,
and gyftes of our lord ben
very great, & many and excellent
gyftes. But yet your benygne lord
& most loupyns saupour is not cō-
tent to leue you without any thin-
ge, that he may gyue, so that you
may not possible aske, desyre, thin-
ke, oꝛ ymagyn any thyng moze to
be gyuen, & therfoze he wyl vnto
all his other gyftes adde, & gyue

you the suerte, and certente of per=
seueracion & duraunce. For if a per=
son had as muche ioy as all heuē
hathe and were not certeyne ne in
suerte to contynue therein: that ioy
were not fully perfecte. For that
thyng onely is perfecte: vnto the
whiche, no thyng, may be added/
or put therunto, but as longe as
a person myght stonde in feere or
doubt to lose that ioy, or any parte
therof: he were not in full perfecte
ioy. And therfore wyll our louyng
lord for the full perfection of your
sayd ioy: giue you there a suer and
certeyne knowledge of all these
ioyes to perceuer, idure, and laste
without minushyng or mutacion
worlde without ende, vnto the
whiche ioy, & knowledge: he byyng
vs that bought vs our lord god/
& moste swete sauyour Jesu, vnto
whom be glory, due laude, & pray=
se/ to the father and y^e holy ghost/

one god in secula seculorum. Amen.

An addicion vnto this fore-
sayd meditation.

I Was requyred of a good de-
uoute persone to ioyne these
sayd cōsyderacions vnto. viii. no-
table dayes conteyned in scriptu-
re, that is to say. vi. dayes of crea-
tion, and production oꝝ bynyngyng
forth of creatures, the. vii. of reſte/
and the. viii. of eternite, and ſo to
ſhewe howe theſe werkes of our
lorde may be inſtruction vnto vs,
which thyng I was loth vnto, be-
the bycauſe I lacked abilitie ther-
vnto, and alſo bycauſe this werke:
whiche I intēded to be ſhort: ſhuld
be thereby enlarged. Notwithſtan-
dyng bycauſe this werke is ſo diui-
ded i particles, & (as we ſayd) euery
perſon may take what he wyl, ac-
cōrdyng vnto his leyſer and de-
uocion: therfore we ſhall ſumwhat
to ſateſſye, ſay our mynde.

Of the fyrste cosyderacion, and
of the fyrst day of creatiō.

The fyrst consyderaciō was
of the power of god in cre-
acion and productiō of all creatu-
res. And we rede in þe begynnyng Genz. 1.
of scripture, that almyghty god in
the begynnyng made heuen, and
erth, spirituali, & corporall, or bo-
dily creatures, resonable, and vn-
resonable creatures.

And þe he made also the lyght / &
dyuided that lyght frō darknes.

And the lyght he called the day,
and the darknes he called the ny-
ght, and this was the werke of the
fyrst day of creation, whiche in vs
may teche vs how our lord hath
made in euery person an heuen &
an erth, a spirituall partie and an
erthly partie, and made in vs also
the lyght of vnderstandyng and
reason / wherby we shulde diuide
in our dayly werkes the spirite frō

the flesh, the soule from the body/
whiche is done by contemplacion
oz meditaciō, after the fourme be-
foresayd. That is to saye, that in
euery daye of our lyue we shulde
sometyme be as well actyue as con-
templatyue/and this for the fyfthe
daye.

Of the seconde cōsyderacion/
of the seconde day of creacion.

The seconde cōsyderacion
was of the wysdom of god
in orderyng and guydynge of his
creatures. And in the seconde day
of creacion: our lord god made the
firmament oz the skye, and so di-
uided the waters that were vnder
the firmamēt, from them that we-
re aboue the firmamēt, and called
that firmament heuyn. Note here
that almyghty god made two he-
uyns/the one vpon the fyfthe day
aboue / and the tother the secon-
de daye/and byneth, to diuide(as

(as sayde) waters. Loke now graū-
dely vppon this order of the crea-
tures. Some be aboue/ and some
bynethe. The hygher heuyn spiri-
tuall to rule/order/and guyde the
lower heuen tempoꝛall, and erthe-
ly/ And the spirituall creatures, to
rule the bodyly creatures. And so
those that be vnder and bynethe:
to be subdued/obedient/ & ordered
in all thynges by the that be abo-
ue. The same order shuld be kep-
te in vs/not onely euery person in
hym selfe: but also eueryche vnto
other. For almyghty god made us
man/not onely (as is layde) an he-
uyn, hys soule: but also an erthe/
his body.

So that the whole man of soule &
body: dothe bere the rowme and
place of this firmament / whose
office and duety is to dyuide the
water that is bynethe appertey-
nyng vnto the sensualite: from p

Eccl xv
a

water that is aboue called aqua
sapientie salutaris, the water of
helthfull wysdom and of saluatiō.
That is to say that mā shuld erer
deuyde and departe vice from ver-
tu, erthly conuersaciō from heuē-
ly exercise, vayne and voyde cogi-
tacion, from fluctuouse and pro-
fyttable meditacion, and this for y
seconde daye.

Of the thyrde consyderacion/
and of the thyrde day of
creation.

The thyrd cōsyderaciō was
of the bountie, and goode-
nes, loue, and liberalitie of god/
whiche doth appere in the vtilitie
and profyte of the creatures.

And in the thyrd day of creaciō/
our lord god cōmaunded the wa-
ters that were vnder the sayd fir-
mament called heuyn, to gader &
hepe them selfe together into one
place, and that the drye erthe yet
bareyn,

bareyn: shulde appere/and whiche
thyng done: y^e erth that then was
dye and bareyn: he called and na-
med to be erthe tyllable/and apte/
or disposed to be tyllled. And y^e con-
gregacions and hepes of waters:
he called the see, or sees. And then
he commaundeth the sayd erthe to
bryng forth fruite. In the vtilite &
p^{ro}fyte wherof dyd apere the boū-
tie & goodnes remembred byfoze
in this thy²de consyderacion. But
now muste we in lyke maner com-
maūde by reason all the waters of
our voluptuous disposicions and
viciouse appetites: to be gathered
and heped into one place, that is y^e
wozld, leue all those disposicions
vnto wozldly persones and vnto
infidels, viciouse and synfull peo-
ple. And lett our bodyly werkes
appere synles. And although they
be yet baren: yet maye they be apt
by the meane of the sacrament of

D.

perauunce to be tyllled/and byynge
fozth the fruitful werkes of vertu
& grace. And thus an ende of this
thyzde day.

Of the fourth consyderacion/ &
the fourth day of creacion.

The fourth cōsideraciō was
of y^e werke of our iustifica-
cion. And in the fourthe daye our
lozde made the son, and the mone/
and the sterres/ to dyuide the days
and the nyght / & the tymes, hou-
res/ dayes/ and yeres/ and to gyue
lyght vnto the erthe.

The son doth signifie our sauour
Jesu, the very sonne of iustice/ &
the mone doth signifie the catholi-
ke churche of Chziste, that taketh
lyghte of the sayd sonne our saup-
our, and so don the sterres also, by
whō the holy doctours, preachers
and curates ben signified. For the-
se done illumine and gyue lyghte
of grace vnto the erthly & synfull

people/ that by they^r ministracion
of the blessed sacramentes ben iu-
stified and made apte persones vn-
to saluacion/ and so is the fourthe
day applyed and sped.

Of the fyft consyderacion and
the fyft day of creacion.

The fyft consyderacion was
of y^e werke of remuneraciō
or rewarde, whiche rewarde euery
person shall haue acco^rdyng vⁿto
his werkes. And in the fyft day
our lo^rd made fysches and foules,
y^e fyschys to hyde in y^e see & the fou-
les in the ayre. By the fysches e-
uyll werkes bē sygnified, and also
euyll wo^rdes and thoughtes. For
of them (sayd our sauour) accoun-
tes muste be rendred and made, &
vnto eueryche due rewarde gyuen.
And these do remayne in the see of
the synfull wo^rld/ and shall be re-
warded there after in payne. And
y^e good werkes, wo^rdes & though-

tes: that ben sygnified by the byr-
des of the ayer / done dwell, and a-
byde in heuenly conuersacion, and
shal be rewarded in ioy and blysse,
and let this stand for the fyrst day.

Of the syxt consyderacion, and
the syxt day of creacion.

The syxt consyderacion was
of þe werke of glozificaciō.

And in the syxte daye our lord
made man after, & vnto his owne
ymage / similitude / and lyknes.

Joh. .iii. b And surely that was vnto man a
great gloz & an excellent honour
and dignitie / vnto the whiche no
man may atteyne and come / but he
onely that alone dyd ascende vnto
heuy / our lord & sauoure Jesu.
In the whiche saynge you muste
vnderstande Chyste and his mē-
bres, all faythfull people that ben
lyke vnto hym, and done folowe
his stepes. And thus an ende of
the syxt day of creacion.

Of the seuenth consyderacion/
and of the seuenth day of cessa-
cion, reste, and pausacion.

The. vii. consyderacion was
of þe werk of fructiō, that is
to say / a ioyfull vse at ful pleasur /
holly reioysyng and inioyeng our
lozde. And in the. vii. day whē our
lozd had made all thynges perfect
he ceased and rested, and wrought
no moze, but sanctified & halowed
that day. And so after our glorifi-
cacion we shal no moze merite, but
rest in our lozd and sanctifie hym /
laude / prayse / and loue hym / and
in hym (as is sayd) haue all ioy / &
pleasure, aboue that any eye maye i. Cor. ii
se, any eare may heare, any mouth
maye speake, or any harte maye
thynke.

Of the. viii. consyderacion /
and of the. viii. day of
eternite.

The. viii. and last cōsidera-
on was of perseueracion &
duraunce, oꝝ suerty of these ioyes.
And the day of eternite is the day
of all perfection, wherin the ende
and begynnynge be ioyned. For
that day was befoꝛe all creatures/
without begynnynge, and that day
shall contynue after all dayes, w-
out endyng. Amen.

Thus haue we (after our
pooꝛe vnderstandyng) perfoꝛmed
this deuout request; and yet was
not the person cōtent/ but y^e nedely
we shuld ioyne vnto these two ey-
ghtes: y^e thyrde. viii. of the. viii. be-
atitudes of the gospel, sayng vn-
to me the reders be not bound but
at theyꝝ pleasure they maye (as is
sayd) take what they wyll.

Of the. viii. beatitudes oꝝ ble-
sed states of perfection.

Matth. v

Our loꝛde and sauyour Jesu
dyd set foꝛthe in the gospel

iiii. perfections, or .iiii. states or
fourmes of perfection, whiche he
taught and betoke vnto his disci-
ples by theym vnto vs. And vnto
euery perfectiō or state he assign-
ed & appoynted a propre reward,
as you shall perceyue by orde.

Of the fyrst beatitude.

The fyrste beatitude, that is
the fyrste state of perfectiō
of luyng is in latyne, thus.

✠ Beati pauperes spiritu.

The Englyshe wherof is. The
pooze in spirite or of spirite: bene-
blessed. That is to meane that all
suche persones as (for the loue of
god) do lytle set by worldly ryches
as to haue any loue or trust vnto
thē, but onely as may be necessary
for theyr state and degree ben bles-
sed. This beatitude or state of per-
fectiō may be referred vnto y^e fyrst
consyderacion of the benefyte of
creaciō, wherein the myghty power

D iiii.

of God was consydered, whiche
thynge well cōsydered / euery per=
son may lyghtely and sone percey=
ue he hath no thynge of hym selfe:
ne any thynge þ he maye call pro=
perly his owne, but þ all thynges
(as in very proprietye) done apper=
teyne vnto god, and ben here but
only lent vnto man, wherof to gy=
ue accounte, and so may he be rea=
sonably moued, to gyue freely vn=
to god that is his owne, and to re=
tayne no thynge in proprietye, but
all to be cōmune in tyme of nede
vnto the neyghbour accorpyng
vnto the wyll and cōmaundemēt
of god, and this is called pouertie
of spirite. In them also that haue
ryches, as lordes, and not seruaū=
tes therof, and this is the fyrst and
moost lowe degree, or state of per=
fection / whiche notwithstandinge
doth conteyne many degrces. In
the hygest degree wherof: done re=

ligiouse persones lyue, yf they ke-
pe theyr promyse, and bowe duely.
The rewarde of this beatitude/
doth folowe.

Quoniam ipsorum est regnum
celorum.

For the realme, and kyngdome of
heuens: dothe apperteyne and by-
longe vnto the. They: that is such
persons pore in spirite, for god: ha-
ue here now the property and pos-
session (as it may be had in this ly-
fe) of the heuens, & after this lyfe
they be sure therof. For (as I sayd)
there ben two heuens, One aboue
where God and his sayntes bene.
And an other bynethe, that is the
firmament, and all thynges con-
teyned thereyn. The pore in spirite
shall haue the possession of bothe.
For in this lyfe he hath all that is
nedefull, prouydedy by our lord, &
a speciall grace to be content with
his ordinaunce, and after this my-

serable lyfe: he shall haue the full
property and possessiō of the very
laude of euerlastyng lyfe. Amen.

¶ Of the seconde beatitude.

The seconde beatitude and
state of perfect lyfe / is.

✠ Beati mites.

Ro. xii. d Blessed ben y mylde. That is to
meane / y such psones as be myld /
soft, sober, curteyse, getyll, restfull,
a paciēt, y in good can baynquysh
euyl, a (foz the tyme) can a wyl gy
ue place vnto rebuks, checks, wyl
de, rughe, a cruell behauioure: ben
in this state a degree of perfection /
whiche degree may be referred vnto
y seconde cōsyderacion, whiche
was of y werke of gouernaunce y
standeth in the cōsyderaciō of the
wysedom and knowledge of god /
whiche deply cōsydered: may lygh
tely byyng downe the hyghe prou
de mynde of any persone, so that
he shall euidently perceyue that (in

comparacion vnto that wysedom) he
is but a very fole, & hathe neyther
wysedom ne lernyng. And so shall
he begyn to bere a lowe sayle, & to
be mylde, and to chuse rather to be
gouerned & ruled: than to rule or
gouerne, for that appertayneth
chiefely vnto myldenes. The re-
warde wherof dothe folowe.

Quoniā ipsi possidebunt terrā.
That is, for they shall possede or
haue possession of y^e erth. This ter-
me (the erth) is takē dyuersly. One
waye, for the element that bereth &
bryngeth forth trees, fruytes, and
graynes. In an other maner it is
takē for the body of man, whereof
was sayd vnto Adam, erthe thou Gene. 3.
arte: and to erth shalt thou go. In
a thyrde waye it is takē for heuyn,
the land of life: and of all these er- Psalm.
xxvi.
thes shall the mylde haue possessiō.
For the mylde persone deiyyeth no
more of this worlde: but the suffi-

cient sustentaciō of the body, and
so doth he order his body by that
sufficiently: that he is lord of all p
passions and mocions thereof, and
doth he constrayne the flesh to ser-
ue the spirite, & the body to be due-
ly subiect/subdued, and in all obe-
dient vnto the soule. And finally
he shall haue full and whole pos-
session of the land p flowed mylke
Exo. xlii. b and hony, that is the lande of lyfe
euerlastyng. Amen.

C Of the thyrde beatytude.

The thyrde beatitude or sta-
te of perfecte luyng/is.

✠ Beati qui lugent.

Those persones p done mourne:
ben blessed. This terme (mour-
nyng) doth betoken a sorowfull
behaupour, in cōtenaunce, in wo-
des, in araye, and suche other lyke
behaupoures. As in sadde and so-
rowfull lokes, chere, and counte-
naunce, in wepyng, waylyng/

cryenge / complaynyng / wyng-
yng of handes / tearyng of hea-
res, or of clothes, chaunge of araye /
as you may se in funerales, or bu-
ryalles. Somtyme caused for the
losse of goodes. Somtyme of ho-
nours / dignities / & degrees. And
somtyme for the losse or dethe of
frendes. And somtyme (althoughe
moste seldome) for the offence of
god & ieopardy of soules. And al-
so for the feruent desyre of heuyn.
And this degrec or state doth exce-
de both the tother. For as it is ne-
cessarye for the mylde persone to
be pooze in spirite: so is it lyke wy-
se necessarye for the persone that
mourneth for our lord to be bothe
pooze and myld. And therfore this
beatitude may be well referred vnto
the thynde consyderacion, which
was of the bountie of our lord
god, whiche bountie dothe apper-
teyne vnto the holy ghost, & thynde

persone, and conclusion oꝝ knot of
the holy trinite. The rewarde of
this beatitude and degree of per-
fection, is set foꝛth thus.

✠ Quoniā ipsi consolabuntur.

That is, foꝛ they shali be confoꝛ-
ted and haue consolacion. Conso-
lacion is a cōfoꝛt, had of other per-
sons, specially in woꝛdes: wherby
the waylynge person is releued of
his sorowe, and put in good hope
of ioy, & ease, oꝝ pleasure. Whiche
consolacion these maner of mour-
ners shali haue in two maners.
One in this woꝛlde, by the assu-
raunce of clene conscience, voyde
of all despayre. And after in blyss
eterne, amōge the holy citizens &
sayntes of heuyn. Amen.

¶ Of the fourth beatitude of
perfecte lyuyng.

¶ The fourth beatitude & state
of perfectiō, is in ȳ gospell.
✠ Beati q̄ esuriūt et sitiūt iusticiā.

Blessed be those persons that done
hunger & thirst iustice. That is to
meane, those persones þ̄ feruently
don couet & desyre iustice, ben ble-
sed. Iustice is a vertu þ̄ both ren-
der & gyue to euery person that is
ryght, & he worthy to haue. That
is vnto god: loue & dꝛede, vnto the
parentes and soucrayns: honour
& obedience, vnto the neyghboure
that is frende & beneficiall: than-
kes and kyndnes, and vnto þ̄ ene-
mye that noyeth: pacience & suffe-
rance, and euery persone vnto him-
selfe: due gard and keepynge of the
soule, due coꝛrection of the body / &
vnto bothe: the continuall exercise
of vertue, good maners, and holy
conuersaciō. This beatitude may
be referred vnto the fourth consy-
deraciō whiche was of the werke
of iustificacion. For the persone of
suche hunger, thirst, & feruēt desy-
re of iustice, shalbe sure to be iusty-

fyed. That is / to be made (by iustice) apte and mete for the heuenly blyss. The rewarde of the whiche beatitude doth folowe accoꝝdyng.

✠ Quoniam ipsi saturabuntur.

That is, for they shall be saturate, satiate, full fed, habundantly contented, & fulfylled here in this lyfe by the visitacion, oꝝdenaũce / and comfort of our lord. And after (as the prophete saythe) whan his gloꝝy shall appere in ioye & blyss euerlastyng. Amen.

Isal. xvi

¶ Of the fyfte beatitude and state of perfecte lyuyng.

¶ The fyfte beatitude & state of perfection is.

✠ Beati misericordes.

Eccle.
xxx. d

That is, the persons mercifull ben blessed. Mercifull I say vnto them selfe / by due refoꝝmacion of them selfe, Mercyfull vnto the neyghbour by due releuing of misery / and this beatitude maye be referred

referred vnto the .v. cōsideracion
which was of the werke oꝝ benefi-
te of remuneraciō oꝝ rewarde. For
as a great gyfte is worse and moze
than losse vpon y vnkynde person
that doth forget it: so is it well spēt
vpon y kynde that doth remem-
bre it / & duely doth thankes ther-
foze. And the greatest thanke that
can be gyuen vnto our loꝝde: is to
be mercifull / and to releue hym in
his / foꝝ so dothe he accepte that is
done foꝝ his sake. And therfoze the Math.
xxv.
rewarde dothe folowe. Quoniā ip-
si misericordiā cōsequētur. For
they shall optayne & get mercy he-
re in this lyfe of all theyꝝ synnes / &
after be rewarded ferre moze and a-
boue theyꝝ deserynge / & moze thā
they loked foꝝ / oꝝ than they coulde
by any meane requyre oꝝ desyre / in
ioye eterne & euerlastyng. Amen

C The syxte beatitude oꝝ
state of perfecte lyfe

C.

The. vi. beatitude is ¶ Bea-
 ti mūdo corde. That is/
 those persōs þ̄ ben of clene herte bē
 blessed. That is to meane/ such as
 don kepe theyr cōsciēce clene vnde-
 fowled / or vnspotted / & the soule
 wout synne. For suche persōs don
 here lyue the lyfe of aūgels & ther-
 fore this beatitude or state may be
 referred vnto the .vi. cōsideraciō/
 whiche was of þ̄ werke of glorifica-
 ciō. And the rewarde is. Quoniā
 ipsi deū videbūt. For they shal se
 god. The clene hart & clere cōsciēce
 doeth see god here in this lyfe by
 whole and full fourmed fayth/ by
 strōge hope & feruēt charite / and
 he doeth se him self by due discusse
 & by diligēt examinaciō and serche
 & by due custody and garde of him
 self. And he doth se his neyghbour
 by loue kyndenes / mercy / & pyte.
 And after this lyfe he shal se our
 lord / face to face as he is & w hym

be glorified in soule & body / world
without ende. Amen

Of the seuenth beatitude
or state of perfecte lyuyng.

The seuenth beatitude & sta-
te of perfection / is. ✠ Bea-
ti pacifici. Blessed be þe peacefull.
That is to meane þe suche persons
as don make peace / ben blessed.
Our lord and sauour made pea-
ce betwixt god & man / & he was
very peace of hym selfe / and he ma-
de also peace bytwene man & man.
Those persons thā that done ma-
ke peace bytwixte god and thē self
by penaunce & due recōsiliaciō &
that don make and kepe peace in
thē selfe by due orderyng of þe body
vnto the soule and bytwixte them
and theyr neyghbours / by the ex-
ercyse of pacience / and betwixte
neyghboure & neyghbour by cha-
ritable kyndenes & neyghbourly
loue: Those I say be of this beati-

tude / and they: reward foloweth.
Om̃ filii dei vocabũtur. For they
shall be called ꝑ chyldre of god.
And this beatitude maye be refer-
red vnto the .vii. consyderacion/
whiche was of ꝑ werke & benefite
of frucion. For in that they be the
chyldren of god, they ben heyres
and coheneritours vnto our sauy-
our, and therby shal haue the pos-
session of all heuyn: & the full frui-
cion of the deitie & godhede, to vse
at pleasure, reioice, & inioye the sa-
me in blysse euerlastyng. Amen.

Of the .viii. beatitude or bles-
sed state of perfect lyuyng.

The eyght beatitude is.
✠ Beati qui persecutio-
nem patiuntur propter iusticiam.
That is, those persones ꝑ don suf-
fer psecuciõ for iustice: ben blessed.
It is a great perfection (as befoze
is sayd) feruently to desyre and to
loue iustice, but to suffre trouble &

to bere daunger foꝛ iustice: is ferre
moze perfection. Foꝛ alway to suf-
fre euyl, is of moze perfection thā
is to do good. I meane to suffre e-
uyl foꝛ iustice and foꝛ the loue of
god, foꝛ els many psons may suf-
fre payne & euyl by theyꝛ own de-
seruyng and agaynst theyꝛ wyll.
And many do suffre & take greate
payne & labour to do euyl. And
these ben not blessyd: but rather y
contrary. The reward of this bea-
titude doth folow.

Quā ipsoꝝum est regnū celoꝝū.
That is, foꝛ the kyngdome of he-
uyn is theyꝛs, oꝛ dothe apperteyn
vnto them. This rewarde is two
tymes named / & assigned / oꝛ ap-
poynted in these states oꝛ beatitu-
des, that is to say, fyꝛst, & last. And
therfoꝛe may cōueniently be refer-
red vnto the. viii. & last cōsyderaci-
on, which was of the sure perseue-
racion, certaynty, & duraunce of

all the benefytes of our lord. A
thyng is called perfecte whā the
ende and begynnynge done frame
and mete to gyther, and therfore
this rewarde is twyse appoynted
foz to shewe the perfection and ex-
cellency therof, whiche is also de-
clared further, after the declaraci-
on of the sayde persecution, where
Math. v is sayd, you shall be blessed whan
the men of this worlde done curse
you. And whan they do chase you
from place to place, and bere and
treuble you, and whan they shall
speke all cuyll agaynste you, lyeng
oz makynge lesynges vpon you.
Foz me and foz my sake / iope you
than, and make you gladnes, foz
poure hyze and rewarde is moche
plētuousse in heuyns. The seruau-
tes of Chyste haue here nothyng
Dec. xiii. in suerty, foz they haue here no ci-
ty ne dwellynge place of suerty to
byde in: but done seke foz an other

lodgyng, where the shall be (as is
sayd) in full surety and certaynty/
neuer to chaunge, ne to be myny-
shed of theyr ioy in any parte: but
euer to remayn in one perfect and
moost ioyfull state/ blessed euer of
our lozde god and moost swete sa-
uour Jesu whyder he bynge vs
that bought vs. Amen.

Thus haue ye an ende of your
meditaciō. Now you muste reme-
bze that befoze we showed you y
as the mother dothe trauell and
bynge forth a chylde /so (in a ma-
ner) doth meditacion (after saynte
Austin) chylde and bynge forth ^{at sup}
science, cunnyng and knowledge
wherof we promysed somwhat to
speake.

Of science oz knowledge, gotē
& brought forth by meditaciō.

Al maner of science, cun-
nyng/and lernyng, is go-
ten and brought forth by medita-

cion. Howe be it we do not here in-
tēde to speke of that sciēce/ whiche
lerned men saye is to knowe any
thyng by hys cause or causes.

Tabi su-
p̄ia.

Whiche sciēce (saynt Austin sayth)
as of heuenly and erthly thynges
to know: worldly men don moche
praysse & loue. But they ben moche
better men (sayth he) that set moze
by the knowledge of them selfe.

Ibidem.

For that soule (sayth he) is moze
laudable and moze to be prayſed/
that knoweth the selfe mysery and
wretchednes: thā is that soul that
without that knowledge dothe se-
ke and serche out the wayes of the
sterres, and the natures of other
thynges. The moſte hygh & moſte
profytable science (after hym) is
selfe knowledge. Whiche is (sayth
he) whan a person by diligent & oft
vsed meditacion is illumined and
lightened vnto y very pcepyunge
and knowledge of hym selfe. Se

than/loke well/ and perceyue that
you be a man, and not god: a man
made of nought, cōceyued in syn-
ne / nourished in your mothers
wombe, wth fylthy & lothesum ma-
ter, bozne in mysery & wretchyd-
nes, & here don lyue in peyne & la-
bours, and shal dye in feare & dre-
de, sure & certeyne therunto of ne-
cessity, ineuitable & vnauoydable,
and yet vn sure & vncerteyne whā,
where, oz how, & in what maner oz
state you shal dye. Perceyuyng
than that dethe doth euery where
and euer moze loke, gape, & wayte
for you. If ye bewyse, thā loke you
agayne euery where, and cōtinu-
aily prouyde for it, and so shall ye
moch lesse feare it. This science &
knowledge is the fruite and pro-
fyte of your sayd meditaciō, engē-
dred, opteyned, and gotē thereby.
yf you wolde knowe how this sci-
ence doth come of that meditaciō/

you muste (as they saye) chowe oꝝ
chewe your cud agayne / that is /
you must haue resorte agayn vn-
to your sayd consyderacions.

The .i. co
nsyderaci-
on.

Fyrst than whan you consyder
and loke well vpon the power of
our lord / as in your fyrst consyde-
racion you shall perceyue that he
is allmyghty. And than agayn lo-
kyng vpon your selfe , you shall
know well ye be of lytle power, oꝝ
none at all: but that you be all in-
firme, feble, weyke, and sycke. And
so shall you accede, approyche / &
go vnto this holy sacrament: as
a soze sycke pson vnto a sure phi-
sicion. And whan you loke forther
vpon the wysdome of our lord (as
in the .ii. consyderacion) you shall
conclude he is all wyse. And cōtra-
ry, lokyng vpon your self, you shall
graunt you be all folysh, and (as
saynt Austin sayth) inwardely say
in your hart & thought, for truthe

.ii.

it is that ye say, and so shall you be
wyle in appoehyng vnto this ho-
ly sacramēt: as y^e ignorāt & blynde
vnto the sonne of iustice & vnto
the true doctour & teacher of all
berity & trouth. And yet whā you
loke agayn vpon the bountie and
goodnes of our lorde, as in your
.iii. consyderacion ye shall percey-
ue by the vtility & profyte of hys
creatures, that he is all good and
goodnes. And agayne lokynge v-
pon your selfe: ye shall fynde your
selfe all nought and fruytles / and
you shall go vnto this holy myste-
ry: as a barē beest vnto the mooste
fruytfull progenitour & begetter
of all goodnes & vertue. And yet
agayn, whan you loke vpon the
werke of iustificacion, as in your
.iiii. consyderaciō: you shall se mer-
uelouse kyndnes, in that he payed
your dettes, & set you at liberty wth
so great a pryce. And contrary yf

.iii.

.iiii.

you loke well on your self and re-
count how often ye haue wylfully
slypped & fallen down agayn into
the same daungerous Dungeon of
synne: you shal lyghtly cōdemne
your selfe of meruelous great vn-
kyndnes, & so shail you thā make
haste vnto this holy sacramēt: as
a thefe oz traytour founde gylty
to aske forgyuenes and pardon.
But whan you loke vpon y gyfte
of remuneracion, as in your fyfte
consyderaciō. And there perceyue
y our lord dyd not onely redeme
you derely: but also habundaunt-
ly rewarded you, you shal fynde
in hym excedynge lyberaltype.
And than agayne lokynge vpon
your selfe, and consyderynge how
lytle labour you haue made / and
how lytle study ye haue gyuen to
rewarde oz gyue hym any thyng
agayne: ye shal condemne your
selfe for a very unkynde nygarde

that nothyng wolde gyue / or els
for a very bare wretche that no-
thyng had to gyue / and so shall
you accede and go vnto this sacra-
mente, as a neddy naked beggar vn-
to the moſte rycheſt and lyberall
lord, and he wyl inſpyze & tell you
what you maye gyue hym to con-
tent hym, that is to ſay, your hart
& good wyl. And yet yf you loke
further, how aboue & beyonde all
theſe gyftes he hath made you ho-
norable, goodly, bryght & beau-
tiful by his werke of glorificati-
on (as in your ſyxt conſyderacion.
And agayne lokyng vppon your
ſelfe, how many tymes you haue
fallen downe into the myze & dyz-
te of vnclene cogitacion: you ſhall
renne vnto this bleſſed boarde: as
a filthy defouled body vnto the ry-
uer and fountayne of all purity &
clennes. yet loke forther beyond &
aboue theſe gyftes & honour how

.vii.

meruelouse pleasure and ioyfull
gladnes he hath prepared and orde-
yined for you in the werke of his
fructificatiō / (as in your seuēth confide-
ratiō. And agayne lokyng vpon
your selfe / and cōsydering in how
greate sorowe and woo / sighyng /
and sobbynge you dwell here in the
vale of myserie / lackyng his god-
ly presence: you shall appoche &
go vnto this sacrament as a per-
son in depe cōsumpcion for sorowe
vnto the meate of mercy / the fode
of all helth and saluacion and the
very restoratiue of all recovery &
comforte. Now laste of all, yf you
loke vpon the surety and certayn-
ty of all these thynges (as in your
last consyderacion). And agayne
yf you beholde and se well your
selfe: you shall perceyue you haue
ben euer incōstant, euer flyttyng,
and neuer in one state abydyng, &
that shall moue you than to goo

.viii.

full
oꝛ
his
ide=
pon
low
ng/
in p
od=
e &
her=
we
ode
the
y &
ou
n=
our
one
our
ue
ge,
&
oo

unto this holy house and lodgyng
of our loꝛde: as a bagabunde and
prodigall oꝛ vnthꝛyfty chylde vn=
to the house & home of his father/
there(mercy asked and opteyned)
contynually to dwell and byde a=
monge the seruañtes of that hou=
se/where(voyd of all euyl)is abũ=
daunce and plenty of all maner of
thynges that be good, with sure
surety & cōstāt certaynty of the sa=
me, so to p̄seuer and indure with=
out minushyng oꝛ mutaciō, world
wout ende, whiche he graūt vs: p̄
made and bought vs. Amen.

Thus haue you eyght con=
syderacions foꝛ the knowledge of
your selfe, after and accoꝛdyng
vnto the thꝛe eyghtes that wente
befoze, and this eyght to be the
fourth eyght. And this is the same
science/arte/craft/ oꝛ cunnyng p̄
I sayd is ingendꝛed and brought
foꝛthe by medytacion. And, these

foure eyghtes: may be signified by
 Gene. .ii. y foure flodes of paradise, whiche
 Done water all the worlde. For (as
 Tabi su: saynt Austyn sayth) of this science
 p^{ra}. cometh compunction, whiche cō-
 punctiō (sayth he) is whā the harte
 by consyderacion, or of the consy-
 deracion of hys owne euyl & syn-
 ne, is touched & pricked with in-
 De sum: ward sorow. And saynte yfodoze
 mo bono sayth that the compunction of the
 harte is a mekenes of the mynde
 with teares wepyng, whiche doth
 sp^{ry}ng and arysle of the reco^rde &
 reinembraunce of synnes with d^{re}-
 De. This terme compunctiō is as
 moche to say as a ioyned pricking
 or strykyng. Whan so euer (than)
 a person knowynge hym selfe (by
 the science befoze shewed (doth re-
 membze any of his offēces, and fe-
 lynge his hart & cōscience pricked
 and grudged therwith/ doth (with
 inwarde sorowe & remors) knocke
 vpon

Cōpunc-
 tion.

bpō the brest, lyfte bp the handes,
eyes, oꝛ syght, wepe oꝛ sygh, that
is compunction, and doth include
contricion. And this compunctiō
(as ye may well pceyue) is begot-
ten and brought forth of the sayd
science. And dothe (as sayth saynte
Austin) by get, chylde, and bynge
forth deuocion, whiche deuocion
(sayth he) is.

✠ Pius et humilis affectus in Deu: humilis, ex conscientia in-
firmitatis proprie. Pius, ex consi-
deracione diuine clementie,
That is to saye. Deuocion is a re-
ligious, saythfull and meke affec-
tion inwardly, and perfectly vn-
to god. And that affection (saythe
he) is meke and lowly by the con-
science, and full knowledge of our
proprie infirmity & feblenes. And
it is deuoute, religious & sayth-
full by the consyderacion of the
benynge, piteouse, and mercyfull
J.

De spī
tu et ani-
ma.

Deuoti-
on.

Affecte of
affection.

getylnes of our lord. If you wold
know what this terme affectiō is
here to meane: Saynt Austin say-
th it is a certeyn/free / wysfull ly-
berall / and swete or pleasaunt in-
clinacion, & leanyng of the mynde
vnto our lord god. And nothyng
(saythe he) dothe so moche incli-
ne moue and styze almyghty god
vnto pytye and mercy: as doth the
pure and cleue affection & desyre
of mynde.

De mo-
do oradi.

✠ Deuocion than (as saynte
Hughe sayth de sancto Victore) is
whan the mynde of a persone is
affrayde of his greate and many
synnes. And than mystrustynge
butterly hys owne vertue/ power/
& strength: dothe tourne hym selfe
vnto our lord god / and so moche
the more feruently doth aske and
beseeche his helpe and socoure as
he percepueth and seeth well there
is no helpe without hym: wherby

he myght haue confidence & trust.
So concludeth saynt Austin / that ^{ut sup} deuociō doth make the prayer per-
fecte. For prayer (saythe he) is no- ^{Prayer}
thyng els but a deuociō of mynde /
and conuerſion and tournynge of
the hart & mynde inwards, and
perfectely vnto god by a deuoute
religiouse and meke affection. cō-
forted & holden vp (sayth the sayd
saynt Hugh) with fayth / hope / and ^{Ibidem}
charity. Prayer than, without de-
uociō is vnperfect & lytle worthe.
And deuociō (as is sayd) is had &
gotten of compunction / and com-
punction: of science: and science, of
meditacion. So y vnto this pur-
pose, that is to save the due recey-
uynge of y sacramēt of the aulter,
all these fyue be (as we sayde) good
& necessarye. Not so (as often we
haue sayd) that any person is bou-
den vnto all of necessity: but of cō-
ueniency. And therfor as we haue

before set forth vnto your election
and choyce dyuers meditaciōs: so
haue we in lyke maner done of
prayers, gathered out of dyuers
auncient auctours.

Whan ye haue than thus sum-
what appareled and disposed your
self vnto this iourney by these. iiii.
þ is / meditation / selfe knowledge,
compunction / and deuocion, than
fall vnto prayer, vocall or mētall,
or both at your pleasure. That is
to meane / that you maye at wyll
speke and rede these prayers, or
onely thynke them in your hart &
mynde, or both say and thynke.

The ghostly chyld. Syr /
which is best of these thre wayes:

The ghostly father. Surely
to say or rede alone without thou-
ght: is lytle worthe. To thynke
alone is very good: but bothe is
beste.

Here don folow many prayers
but do you(as is sayd) rede
them ones ouer, and
chose at wyll.

Fyrste than I wolde aduyse
you to appoynte your selfe
to here one whole masse/ if ye may
coueniently befoze your commu-
nion, whan so euer you ben dispo-
sed thereunto, and than to rede oꝝ
say this that folowed befoze oꝝ so-
ne after the Confiteoꝝ / whiche is
a maner of confession. Not so to be
taken as though it were & myght
be sufficient foꝝ any greuous syn-
nes without sacramentall confes-
sion(as we sayd befoze)pf it may be
had:but that it maye be baylable
foꝝ lyght offenses, & the more exci-
te and styze vp your mynd in that
you vnderstād and perceyue well
what you saye oꝝ thynke.

Befoze, oꝝ at the begynnyng
of masse.

O Good lord god, and moost
swete sauour Iesu, I moost
myserable wretch of the worlde/
here befoze thy diuine and godly
pzeience playnely do confesse and
openly knowlege that in all my
lewde lyfe, hytherto myspent (by
many miserable & wretched wayes
of synne) I haue offended thy gra-
ciouse goodenes, as well in y bre-
kyng of thy pzeceptes & cōmaun-
dementes: as in commission of all
the seuen pzyncipall synnes, misu-
sed my fyue wpttes, & not fulfilled
y. vii. werks of mercy. Whiche syn-
nes & offences here nowe wholy &
fully to recoūte and reherceris vn-
to me (foz theyz multitude) impossy-
ble. Wherfoze with moost humble
and lowly hart, & moost hartly and
desyrous wyll of perfecte contriti-
on: I vttterly forsake the all. And
althoughe nothyng of my deser-
uynge: yet (good lord) foz the ho-

hour of thy precious blode, & the
merytes of thy bytter passion and
most cruell, most paynfull & most
shamefull deth: I instātly requyre
aſke, craue, & moost mekely & low-
ly beſeche thy gracious benignity
& goodnes of mercy & forgiuenes.
And that from henſforthe I maye
haue thy grace (lorde) in whole
fayth ſtronge hope, & perfecte cha-
rite/to fle, auoyd, and forſake all
ſynne. And in all my thoughtes,
wordes, & dedes/maners/conte-
naūces/& behauiours/to ordze my
ſelfe in vertue vnto the pleaſure &
honoure of thy grace, the welthe
and ſaluaciō of my ſoule, and vi-
to the edificaciō of all Chriſtians.
And herunto I beſeche our lady
ſaynt Mary, thy holy mother, e-
uer virgin/ all the bieſſed compa-
ny of heuen/and all faythfull per-
ſones to praye for me.

Amen.

¶ If iiii.

All these partes of the masse, yf
you may conueniently, shulde be
herde standynge. That is to saye/
the office, the kyrie Glozia in excel-
lis, and specially the gospels, with
due reuerence at this worde
Jesus. The pze face also
the Vater noster, &
sancte Iohns
Gospel.

At the fyrst collectes & pyste.
O myne owne good lord and
moost swete sauour Jesu
I beseeche thy goodnes to put a-
way ferre frome me all iniquities
and wyckednes/ and, of thy mer-
cyfull lounge kyndenes, kende
in my hart the flampynge fyre of
thy feruēt loue. Be not, swete lord,
displeased w me, ne kepe in mynd
oz remembraūce the multitude of
myne offences. For I do not pre-
sume, good lord, to make prayer &
petition here befoze thy godly pre-

sence of any goodnes / ryghtwysenes,
or any deseruyng of my selfe:
but onely of full hope and trust of
thy myseracion & mercyfull pytye.
Take frome me, swete lord, this
harde and stony hart / and gyue
me, lord, for it a newe hart, full of
compunction and due contricion.
And gyue me a stomacke kynde &
louyng that maye dzedfully loue
the, and louyngly dzedde the & that
maye delyte & take pleasure in the
lord, alone / and wylfully folowe
the. And at the laste may ouertake
and catche the / fast holde the, fully
possede the. And fynally in eterne
blysse to se the / and fully to inioye
the. Amen.

¶ After the pyste.

Most swete saupoure and
louynge lord Jesu / I be-
seche thy benignity for y^e anguy-
she of thy holy harte, in all thy la-
bours, passiōs / and paynes for me

¶ v.

susteyned and suffred. And for the
effusion and shedyng of thy moost
holy sacred blode: and for the ver-
tue of thy moost innocent & precy-
ouse dethe. For the mystery also of
this holy sacrament thy blessyd bo-
dy and moost holy sacred bloode/
in the immolacion/offerynge/and
sacrifice wherof: I mooste vyle syn-
ner am present, & moost vnworthy
wretch do appoche. And fynally
I beseeche the lord, for thyne owne
selfe: haue pytye and mercye vpon
me, that am (I knowe well) the
moost myserable wretch, & moost
synfull cavytfe vpon erth. Purify
thou (good lord) than/and clense
my harte & soule fro all vnlaufull
affections. So that in this tyme &
all tymes I maye duely and wor-
thely do the seruice. Graunte me
(good lord) very contricion of all
my synnes / the grace also of true
cōpunction/the fountayn of fruit-

full teares / pure deuotion, cleere &
cleene conscience / the cōtinuall me=
mozy and mynd of thy bytter pas=
sion & p̄cypous dethe. And of thy
moost cōfortable loue: perpetuall
seruoz and desyre. Amen.

¶ After the gospell.

O Moost benigne & mercyfull
louer of mākynde, my swete
lord Jesu / I beseeche thy grace, for
the dolorous & painfull smertynge
of all thy woundes, graunt me the
grace of patience in all aduersyty,
and to dispuse & sett at naught the
loue of this world and all the goo=
des and pleasures therof, and to be
cōtent with a necessary and meane
liuynge. And to kepe firmly and
constantly, by due perseuerance
vnto my laste ende, this state and
degree that thou haste put me in.
And to folowe alway, by due obe=
dience, thy farther callynge, day=
ly to increase & profyte in vertue /

and euer to haue contynually the
feruent desyre of myne owne coun-
trei & heuenly home. Graunt me
forther, good lord, in all the conuer-
sacion of my lyfe: to haue and kee-
pe due discipline, good maner / &
christian behauioure, vnto the a-
uoydyng euer of thy displeasure, &
of the sclauder, occasion / & offen-
ce of my neyghbour. And so to ha-
ue groundely in my hart and sou-
le very and vnfayned mekenes /
true faythfull kyndenes, and me-
ritorous pacience vnto the plea-
sure and honour of thy grace / the
welth of my soule, and vnto the e-
dificacion of all persones. Amen.

In the tyme of the eleuaciō.

The great clerck holy saynt
Thomas of Aquine dothe
set forth this prayer folowynge, as
very conuenient to be sayd in this
tyme of the eleuacion.

✠ Tu rex glorie Christe. Tu

patris sempiternus es filius.

And so forth as you haue at ma
tyng. The englyshe wherof we ha
ue here sett forth with the latyne/
for the increase of your deuotion.

✠ Tu rex glorie Chyriste. That is
to meane. I beleue / confesse / and
knowledge that thou, good lord,
Jesu chyriste my sauour / beyng
here vnder the fourme of bꝛede &
wyne, art the kyng of glory / very
god. ✠ Tu patris sempiternus
es fili⁹. And that thou, good lord
Jesu, art the essentiall / eterne, and
euerlastyng sonne of the father of
heuen celestiall.

✠ Tu ad liberandum susceptu-
rus hominem: nō horruisti virgi-
nis uterum.

I beleue that thou, good lord,
disposyng / and by determinacio
concludyng to take the nature of
mā / and so to redeme and delyuer
hym frome the bondage of synne:

dydeste not abhorre ne disdain
the fleschly wombe of the virgyn.

✠ Tu deuicto mortis aculeo: a-
peruisti credentibus regna celoz.

I beleue þ thou (good lord) the
syrge & darte of deeth, haynquys-
shed and ouercomen: dydest open
vnto all thy faythfull people the
realme and kyngdome of heuen.

✠ Tu ad dexteram deisedes in
gloria patris.

I beleue þ thou (good lord) that
art here p'sent in this holy sacramēt
doste lye, remayne and rest, in the
glory of thy father, vpo the ryght
hande of god: or thus, lyttest, and
doste remayne & rest in glory vpo
the ryght hande of god thy father.

✠ Iudex crederis esse bēturus.

I beleue þ all faythfull peopell
done beleue, that thou shalt come
agayne to iudge all the worlde.

✠ Te ergo quesumus tuis fa-
mulis subueni: quos p'cioso san-

guine redemisti.

Therfoze (good lord) we beseeche
the/ helpe and socoure thy seruau-
tes whom thou hast redeemed and
bought with thy pꝛecious blode.

✠ Eterna fac cum sanctis tuis
gloria munerari.

We beseeche the also, good lord,
make & cause vs to be rewarded
with thy holy sayntes in eterne &
euerlastyng glorie and ioy.

✠ Saluum fac populum tuum
Domine/ et benedic hereditati tue:
et rege eos, et extolle illos usque in
eternum.

We beseeche the (good lord) ma-
ke thy people saued soules, & gyue
blessyng to thyne heneretaunce.
And rule, good lord, and gouerne
the. And extolle, inhaunce, magni-
fy, good lord, and make them ho-
norable vnto the ende of þe world.

✠ Per singulos dies benedicimus
te/ et laudamus nomen tuum in seculum

in seculum seculi.

We done, god lord, blyste & ha-
nour the euery day by day / & done
laude and prayse thy holy name
from tyme to tyme / and from age
vnto age for euermore.

✠ Dignare domine die isto: si-
ne peccato nos custodire.

Clouche safe, good lord, to kepe
vs this day / and all our lyfe tyme
from synne and trespas.

✠ Miserere nři dñe, miserere nři
Haue mercye, good lord, vpon
vs / haue mercye.

✠ Fiat mia tua dñe super nos /
quemadmodū sperauimus in te.
Let thy mercye / lord / lyght on
vs / as we haue had euer perfecte
hope and trust in the.

✠ In te domine speraui / non
confundar in eternum.

I haue alway hoped and perfec-
tely trusted inwardly in the. I be-
seche the lord I neuer be cōfoun-
ded,

ded, disapoynted, ne deceyued.
Thus endeth that swete prayer/
pout Te Deum.

Prayers vnto y^e ende of masse.

O moost benigne lord & sauy
our, moost hyghest preste &
very Byschope Jesu Christe, that
woldest vouchesafe to offre thyne
owne selfe, most pure lambe/most
immaculate/moost cleene, and vn-
spotted hoost in sacrifice vnto the
father of heuyn vpon the aultre of
the crosse, for vs wretched synners.
And also that woldest gyue & leue
with vs perpetually thyne owne
very fleshe for our spirituall fode
and thyne owne precyous blode
for our spirituall drynke / I be-
seche the for y^e sake of all thy sorow-
full woundes, for the effusion and
shedynge of thy moost precyous
blode, & for the vertue of thy most
innocent deth, and moost specially
for that excellent, meruelouse, and

vnſpekeable charity thou had vn-
to vs, wherby thou woldest vouch-
ſafe to waſhe vs fylthy & vnwor-
thy wretches in thyne owne holy ſa-
cred blode. ¶ I beſeche the haue mer-
cy & pytie on me, & forgyue me all
my ſynnes & neglygences & all of-
fences, don eyther by cōmiſſion or
omiffiō, that is to meane, all ſuche
offeſes as I dyd & myght not lau-
fully, nor ſhulde haue don / & alſo
all þe I myght or ſhuld haue don /
& dyd not. And ſythe, good lord, a-
monge all thyne other great mer-
cyfull benefytes þe woldest vouch-
ſafe (onely of thy liberall goodnes
without any deſeruyng of me) to
call me vnworthy wretche to the
grace of thy fayth, and to be one of
thy ſorte, & now alſo forther to re-
ceyue me this miſtery & holy sacra-
mēt, ¶ I beſeche the, lord, teache me
& inſpyre my ſoule to order me ſel-
fe thereunto, with ſuche reuerēce

& dyede, and wth suche feruour & deu-
otion, & with suche loue & chary-
te: as may be acceptable to thy gra-
ce, & shall come o^r by some my state
and degre, & so increace in vertue
by the receyuing herof in the same
degre: as maye be also to the edifi-
caciō of all persons. And I beseeche
the suffre me neuer to dout of this
holy sacramēt: but euermore to p-
ceyue, vnderstande, holde, & bele-
ue, thynke & speke, after the true
fayth of thy catholyke church. Let
(good lord) thy holy spirite come
vnto me, and entre into my hart, &
there without wordes o^r noyse, se-
cretly speke vnto my soule / to in-
structe, tell and teache me the very
truth of all that hyghe mystery /
fo^r I know well it is very pfunde
& hyghe / & (excepte thy graciouse
doctrine) ferre aboue my capacite
& vnderstandyng. wherfoze, swe-
te saupour Iesu, I now here fully

and wholy, without any foꝛther
discusse oꝛ reasonyng, moost low-
ly submyt my selfe vnto thy mer-
cy: Beseechyng the same / that I
may with clene harte and pure co-
sciēce accede & appoche (although
vnwoꝛthy) therūto. And that thou
good loꝛd, foꝛ the sweteness of thy
holy harte, woldeste vouchsafe to
delyuer my synfull soule from all
doubt and daunger of synne / and
to mundify / purge / and clense my
frayle mynde frome all bayne / all
vnclene / all noyouse and vnfruit-
full cogitacions and thoughtes.
And to confoꝛte and strenght my
faynt and feble hart with the gra-
ce of constancy and perseueraūce /
so ꝑ my soule may be made (in thy
loue and charity) the woꝛthy ha-
bitacle & dwellyng place of thyne
hyghe maiesty, not onely now at
this tyme: but also in all tymes
vnto ꝑ ende of my lyfe. And after

euer vnto the ende of the worlde.

Amen.

O Mooste swete loue of all
mankynde, loꝝde and sauy-
our Iesu / I beseeche the for all the
whole vertue of thy bytter passiō /
put away from me the spirite of e-
lacion, and pryde, of enuy, and de-
traction, of yre, wꝛathe, malyce, &
impacience, and of all other moꝝ-
bes, diseases, and pestilences of y
soule. And plante, good loꝝde, and
ground in my hart and mynd be-
ry true mekenes / charity, and pa-
cience, innocency, and the loue of
pouerty / due temperaunce / & pure
chastity / with all suche other ver-
tues / medicynes / and pꝛeseruaty-
ues vnto the soule. Moꝛtifie good
loꝝd, and sle in me all libidinouse
and vnclene motions / all carnall
desyres, and inoꝝdinate affectiōs.
And kyndle, loꝝde, and quyen in
me y feruour and loue of all ver-

G iii.

tues, and of the perpetuall exerci-
cise and workynge of them / with
constant perseueraunce / so that in
this tyme and all tymes, in body
and soule purified & clefed: I may
worthely receyue this holy sacra-
ment. Unto the high mystery whe-
reof, I knowe well & do so cōfesse/
graunt / & knowledge here befoze
thy glorvous face: I am vnwor-
thy, & very moch vnworthy, & most
vnworthy. Not only for my great
habominable synnes, & many ma-
ny neglygences: but also for great
dulnes & wante of deuocion. But
not witstandyng I know as well
agayne, & so do I beleue in harte
and mynde, & so do knowledge in
mouth & worde / that thou, my loz-
de god, art omnipotēt & almygh-
ty, & so mayst therfor (by thy pow-
er infinite, if it so please thy grace)
make me worthy and acceptable.
For thou alone, good lord, mayste

Gcanst iustifye a synner, and of the
byle & fylthy wretche: make a cle-
ne and pleaiant person. Therfoze
(gracious lord) I beseeche thy woꝝ-
thy maiesty, foꝝ thyne almyghty
power, whiche I firmly & stedfast-
ly beleue: and foꝝ thyne infinite &
endles wysedom, whiche I boldly
cōfesse: & foꝝ thyne excellent boun-
ty & goodnes, wherein I fully hope
& trust: And foꝝ all these togyther
as one: frame me, & make me woꝝ-
thy and acceptable vnto thy godly
pꝛesence, and graūt me (thyne vn-
woꝝthy & lewde wretched seruaūt)
of all my synnes, very true cōtri-
ciō, due cōpunction, pure deuociō
and the feruent flame of thy loue/
¶ I may nowe at this tyme recey-
ue this holy sacrifice of thy bles-
sed body and blode, with puryte of
hart & clenenes of conscience, with
the gracious fountayne of deuout
& swete teares, with despyze & dyede

G iii.

with honour and reuerence / with
meekenes of harte / and feruour of
loue / with spirituall gladnes and
heuenly ioy . And yf it may please
thy goodnes, lozde, let me be som-
what reysed vp in spirite . I dare
not say vnto the very felynge and
perceyuyng: but vnto some ma-
ner lytle smake oz taste of the swe-
tenes of thy godly & mooste plea-
saunt pzesence, and vnto the de-
uocion of thy holy aungels and
sayntes that here be now pzesente
about the same / and that I maye
with them fynally be there pzesent
where now they be. Amen.

O Mooste gentyll lozde & mer-
cyfull sauour Jesu / I be-
seche the for this holy mystery of
thy blessed body and blode wher-
with we vnwozthy wretches ben
dayly fed in thy churche, and day-
ly wasshed, clensed, sanctified, and
made hole / and so parteyners of

thy moost hygh diuinity and god=
hed. Graunt me lord and gyue me
the pꝛecious garment of innocen=
cy, with suche garnyshe of other
garmētes therunto accoꝝdyng, as
best may please thy grace. Wher=
with appatelled / bawned / & dꝛes=
sed: I may (as in my nupciall and
weddyng clothynge) in good and
clene cōscience appꝛoche vnto thy
pꝛesence. So that this celestiaall &
heuenly sacrament rꝛeꝛueꝛed: may
be vnto me helth and saluacion of
soule and body / vnto lyue euer=
lastynge. Amen.

O God swete mayster & mooste
hyghly lerned / and best ex=
pert phisicion lord Iesu my sauy=
our, I beseeche thy gentyll harte to
cure and hele my infyꝛme / feble / &
syke hart frome all maner of lan=
goures / diseases / and sykenesses /
and so to refourme and season the
palate of my soule and mynd, that

palate
is the ro=
te of the
mouthe

I neuer sauer, fele, ne taste any
maner of sweteness: but onely thy
selfe. For thou, good lord, arte the
moost swete sauored bzed / & moost
white / pleasaunte, and moost noble
and beste nourishynge bzead / the
bzead of all bzeades / the bzead &
paynmayne of pleasure, the bzead
of all fortitude and strength / the
bzead of all vnderstandynge and
knowledge / the bzead of all grace
& good wyll / the bzead of lyfe, that
hast in thy selfe all maner of delec-
tament and pleasure / & gyuest lyfe
vnto the world: And (of thy moost
excellent charity) doste euer conty-
nually refreshe and fede vs with
thyne owne selfe, & yet in thy selfe
doste nothyng waste / minush / ne
faynte / or fayle. Let my hart, good
lord, therfore fede vpon the / & spi-
ritually eate and drynke the / & be
so fed of the / that my soule may be
fully faciat and fylled of the swete

saupour and taste & of the sauory
swetenes of thy diuine presence.

O God swete lord / I beseeche
the come thy selfe / & entre in
to my hart, & make clene myne in-
ward partes from all inquinamē-
tes / and filthynes of mynd, and of
spirite. Entre, good lord, into my
soule / & make me whole frome all
synfull diseases. Sanctifye & clese
me now and at al tymes vnto thy
selfe & for thy selfe. Be thou (good
lord) thy selfe both the phisicion &
the medicin / the salue, and the sur-
geon, the helth and conseruaciō of
both my body & soule. Put awaye
from me, good lord, all the crafty
assayles and the sleighty wyles of
myne enemies, that they haue no-
thyng to do with me: but that y
(lord) alone may occupy me whol-
ly vnto thy selfe: so y nothyng els
haue (any tyme) power ouer me:
but that I (alwaye preserved and

defended by this blessyd sacramēt)
may go forth, contynue, & pzoofte,
perseuerantly in þe pathe and way
of my pzofession/ thy holy chzistiā
religion, with due obseruaūce, re-
guler disciplines, chzistiā maners,
and all due catholyke obedience
perteynyng vnto the same. And þe
I neuer consent ne lene vnto any
of them that ben contrarious the-
reunto. Amen.

Ex cano
ne miss.

O God blessyd lozde, father
omnipotent, eterne, & euer-
lastyng god: I moost entierly be-
seche thy goodnes to graunt me
grace so worthely now to receyue
this holy sacred body and blessyd
blode of my swete sauour Iesu
Chziste: that I may therby deser-
ue to haue full remission and for-
gyuenes of all my synnes, and to
be replete and fulfilled with thy
holy spirit, and to haue thy peace.
For thou alone art my lozd, thou

only my god / and non other, thou
lozde the entiere and inward loue
of my hart / the true quietude and
sure rest of my mynde, & the whole
desyre of my soule. Whose glozy-
ouse impery and gouernaunce re-
mayneth, perfectly abyde, cōty-
nueth, and indureth for euermore,
world without ende. Amen,

O swete lord god, father of Ex eode.
heuy, the fountayne, well
and spzyng of all bountie & good-
nes / that moued of thy moost py-
teouse mercy: woldest vouchesafe
that thyn owne sonne our sauour
Jesu Chyste: shulde descende and
come down (for vs & for our sake)
vnto this wretched worlde / and
here take fleshe and bloode of the
blessyd virgyn his mother Mary,
and therin (for vs) to susteyne, suf-
fre, and bere our myseryes, moost
bytter passyon, intollerable and
greuous payns, and moost cruell

and mooste shamefull dethe, I be-
seche the, lord, graūt me that gra-
ce that I may dayly worshype the,
glozify the / and with all the intēt
and wyll of my hart: I may laude
& prayse the. And that thou good
lord, neuer leue ne forsake me / thy
poze and wretched seruaunt: but
(of thy depe and great mercy) thou
clerely forgyue and forget all my
synnes. So that in clene hart and
chast body I may be able to serue
the alone / my lord eterne / euer-
lastyng / lyuynge / and very God
omnipotent. Amen.

O yne owne swete lord & sa-
uour Iesu, very essenciall
sonne of almyghty God / that (of
thy profound & depe inercy, by the
wyll of thy eterne father, & by the
workynge of the holy ghoſt (haſte
by thy passion and deth, quicke-
ned and redeemed the world. I be-
seche moost lowly thy holy grace /

In the honour of this thy holy sa-
cred body & blessed blode, whiche
I vnworthy wretch presume to
receyue for the welthe of my soule
that þu wilt vouchsafe to perdo my
boldenes, and to deliuer me quyte
from all iniquities/offenses / & all
maner of euyls: whereby in any
tymes I haue or may any tyme he
reafter offend or displease thy gra-
cious goodnes. And thou (good
lord) make me euer obedient vnto
thy wyll and commaundement.
And þu neuer suffre me (swete
lord) to be perpetually departed
from the my swete lord & sauyour
Jesu Chyste, that wth the father &
with the holy ghoſte lyueſte and
reygneſt very ſelfe ſame eſſenciall
god/world without ende. Amen.

O Souerayn lord & sauyour
Jesu/although I (most vn-
worthy wretch) now here do acce-
de, presume & appoche vnto this
worthy sacrament of thy mooste

precious body and bloode: yet I
beseeche thy merciful goodenes it
neuer be vnto me condempnacion
and iudgement: but vnto the pro-
fite and auayle of the eterne and
everlastyng saluacion and helthe
of both my soule & body. Amen.

O Moost benygne & louynge
lorde, how vyle, how wret-
ched, and vnworthy am I to re-
ceyue so worthy a lorde, so royall a
prynce, so myghty a kynge, so no-
ble an Emperour into so poore a
coylshe, not worthy to be called an
house, & so ferre out of good gar-
nysshe and due apparell: Surely
moche and very moche, and moost
vnworthy am I thereunto. But
gracious lord I beseeche thy good-
nes that perfectly hast create and
made all this worlde of nought, &
with payne infynite repayred our
mortalte. Create and make now
in

In me a newe hart, and repayze, or
rather new frame agayne and fa-
cion my hous, & adorne/appareyll
garnyshe/and dresse or fornishe
it so as best may become or beseme
thy maiesty / and best maye please
thy gentyll hart. And of thy moost
large and lyberall boutye: vouch-
safe(good lord)to receyue my wyll
mynde/intent/and desyre, whiche
(as here befoze thy goodly ptesen-
ce I affirme & confesse)is to recey-
ue the worthely & accoꝝdyng vn-
to thy wyll and pleasure/vnto the
whiche I wholly yelde/recōmen-
de/& betake my selfe harte/mynd/
and wyll/soule,& body. Not onely
nowe for this present tyme: but
also for all tyines for euermore.

Amen.

A lytle befoze your cōmu-
nion / a prayer.

O Apyuely fleshe and blood of
my lounge lordc Jesu / the
H.

reuyuer & quypckener of my dethe.
O pꛛecyouse foode immoztall/the
nouryſher & ſtanderde of my lyfe.
O very matter of my beatitude &
blessednes. O fulfyller and whole
contentacion of all my deſyres: I
beſeche thy goodnes ſo worke in
me thy grace: that by the recey-
uyng of this glorious sacramen-
te I may be transformed & chaun-
ged in to the (loꝝd) thy ſelfe / and
that I may lyue in the / repauſe &
reſt in the / loue the, loꝝde, alone/
and that I maye thynke vpon the
alone / & thou alone to be ſole ob-
iecte ſpirituell of all my wyttes /
is to ſay / that I may haue no ma-
ner of delectacion noꝝ pleaſure to
her kē oꝝ here any thyng: but one-
ly the. Noꝝ any thyng to ſe oꝝ be-
holde: but the alone. Nothyng to
ſinell: but onely thy ſpīte / no-
thyng to taſte: but onely thy ſwe-
tenes, ne euer any thyng to touch,

to pleasure: but the, lord, alone. Be
thou (good lord) alone y^e whole bo-
ke of all my study & lernynge, and
y^e table of all my fode or fedynge.
The bed also, or y^e couche of all my
rest & slepyng. And be thou (good
lord) y^e closet, arcke, chest, coffer, &
casket of all my Jewels, treasure &
ryches. Let, good lord, all my who-
le fayth & beleue be in y^e alone. All
my full hope & truste in the onely.
And (in the also alone) all myne af-
fectiō, loue, & desyre. In the, lord,
the pfecte tranquyltye & rest of all
my hart & mynd. And fynally, go-
od lord, let the whole trāsfōrmaciō
& full exchaunge of bothe my souie
& bodye be all in the. Se y^e the mo-
ze often here (by thy grace) I recey-
ue the in this blessyd sacramente:
the moze fully and surely I maye
(in euerlastyng blyss) possede, and
wholy intoye the my swete iorde
Jesu, that with god the father, &

to the holy ghost dost lyue & reig-
ne very god for evermore. Amen.

✠ Domine secundum actum
meum noli me iudicare .Ac.

Good lord, do not iudge me af-
ter or accorpyng vnto myne acte,
workyng, or dede. For nothyng
haue I done, worthy and accepta-
ble in thy cōspecte and syght. And
therfore I most lowly belecche thy
maiesty that thou lord god wol-
dest put away myne inquite and
wyckednes. Wasche and clense me
lord god from hensforth from my-
ne vnyghtwysnes and all defau-
tes, & make me clene frome all my
synne & trespas. For I haue tres-
passed and synned vnto the good
lord alone. And therfor, as I sayd
byfore, I belecche thy maiesty that
thou very God wilt put awaye
myne inquite and wyckednes / &
supply, lord, all thynges þe myght
by any meanes, promote me vnto

this holy mystery. Amen.

Dyle very god & very man/
and blessyd euer must thou Ex cano =
ne
be, moost holy fleshe & sacred blod
of Chryste my sauour Jesu/ vnto
me aboue all thinges moost hygh
swetenes/ moost delectable pleasu
re, and mooste syngular comfort.
Be, good lord, vnto me both gyde
and way/ fode / and lyfe vnto the
remedy of euerlastyng lyfe. Amen.

✠ In nomine patris / et fi- ✠
lii/et spiritus sancti.

Amen. And so re-
ceyue our
lorde.



Take good hede howe ye ta-
ke in the hoste. For many
done full rudely behaue them selve
therin. Some done catche y^e hoost
& snatche it out of the prestes han-
de with they^r tethe hastely, and so
H. iii.

gnaue & chewe it as comune meat,
but do not you so. Come therunto
reuerently and Dzedefully, and w
sobzenes. Whan the pzeeste dothe
put the hooſte into your mouthe:
open it well, and take the hooſte
vpō your tonge, and holde it ſtyll
a whyle, and than it wyl relent / &
ſo you may fold it in your mouthe
with your tongue, and receyue it
down with as litle byuſur of your
tethe as you conueniently maye.
And yf by chaunce the hooſte do
ſtycke and cleue vnto the rouſe of
your mouth: be not troubled ther-
with: but take patience, and ſuffre
a lytle whyle, & thā may you lygh-
tely remoue it with your tongue/
without any daunger. Than with
good deliberacion take the chaſes
& Drynke after the cuſtome whiche
cuſtome is in many places to ſtād
vp to drynke, whiche thyng ſure-
ly I do prayſe very moche, for that

is done in signe and token that no
reuerence shuld be done noꝛ gyue
vnto þ̄ dꝛynke, foꝛ it is no parte
of the sacrament. And it is not re-
quyred that you shuld dꝛynke any
thynge at all thereunto, foꝛ that
dꝛynke is taken onely to bꝛynge
downe the hooſte wholy and clene
into the stomake, and therefore it
foꝛſeth not what lycour you dꝛyn-
ke, but þ̄ the custume is (foꝛ the ho-
nour of the sacrament) to dꝛynke
wyne. Foꝛ þ̄ loue of our loꝝd (good
deuoute chꝛistians) I beſeche you
take no hede vnto theſe new here-
tykes that done moue the ſymple
people to requyre to haue, & to re-
ceyue the ſacrament in bothe four-
mes & kyndnes, that is to ſaye/of
bꝛead and wyne as the pꝛeſt doth.
But good people I pꝛaye you be-
leue ſtedfaſtly that in the laſt par-
te that you maye perceyue of the
hooſte ſacred: is the very quicke

body & soule of our sauyour Iesu
god and man. And a quicke body
(you knowe well) is not without
both quicke fleshe & quicke blode,
so that in receyuyng that sacred
hoost oꝛ any part thereof: you ve-
rely receyue both the body & soule/
all the quicke fleshe, and all the
quicke blode of our sauyour Iesu.
and the very selfe same fleshe and
blode that was offered vpon the
crosse foꝛ our redemption. And so
don: you receyue y^e same y^e the prest
in the masse dothe receyue at the
aulter and he none other, neyther
moze oꝛ lesse than you do: but that
he doth there consecrate & receyue
in bothe the fourmes: because he
doth there represent the persone of
Christe, and doth there ministre &
make that oblation sacrifice & of-
ferynge not foꝛ hym selfe alone:
but foꝛ all Christianes, as Christe
dyd. Not wistondyng yf the same

pzeſte ſhulde an other tyme out of
maſſe be communed & houſeled as
you be: he ſhuld receyue as you do
and none other than you do.

¶ And thus I pray you be con-
tent for this mater, and forthwith
after your communio: do not you
as many do: renne forth & make
haſte vnto brekefaſte or dyner, or
vnto bodily recreacio: but rather
gyue ſome thanks vnto our lord,
as becommeth a good Chriſtian.

¶ A prayer to be ſayd unmedia-
tely after your communio
and houſelynge.

In moſt humble, moſt lowly Ex miſe-
re
and moſt harty lounge ma-
ner / with moſt due reuerence I
thanke the good lord moſt holy
father eterne & euerlaſtyng God:
that by the bountye of thy mercy-
full grace woldeſt vouchſafe thus
to refreſhe and fede me with the
brede of lyfe, the holy ſacred body,

H v.

& pꛛecyous blode of thy sonne our
loꝛde god & sauypour Ihesu Chꝛiste.
And I beseeche thyn infinite pꛛe-
cious goodnes: that this most high
and holy sacrament of our saluaci-
on that I most vnwoꝛthy wꝛetche
and moost vyle captife haue nowe
receyued: come neuer hereafter in
iudgement & condempnacion vnto
me foꝛ myne euyl merites & de-
seruynges: but rather (good loꝛde)
it may come vnto the pꛛofyte and
comfoꝛte of my body, and vnto the
saluacion and helthe of my soule
vnto the lyfe euerlastyng. Amen.

CAn other pꛛayer foꝛ the
same tyme.

Most swete loꝛd & sauypour
Ihesu, I beseeche thy grace
foꝛ y^e vertue & in the honour of thy
moost holy body and blessyd blo-
de: whiche (althoughe moche vn-
woꝛthy) I haue here now receyued
graunt and gyue me the inwarde

our
wiste.
pyte-
high
uaci-
etche
nowe
er in
vni-
de-
de)
and
the
oule
men.
?
our
face
thy
loa
vni-
ied
rde

Swetenes of thy charitie / whole &
vnfayned loue of all good persōs,
spirituall myght and strengthe in
all temptacions, purity of harte, &
clennes of cōscience, and in all my
conuersacyon of lyfe: suche Chri-
stiane disciplyne / good maners / &
behauours: as may auoyd all ac-
tyue sklauder & occasion gyue.
And also to be vnto all psons exā-
ple of good edificaciō. So þ by thy
gracyouse guydynge and gouer-
naunce: I maye go forwarde and
increace in thy religion, with per-
seuerant constancy, accoꝝdynge
vnto that state & degre that thou
(good lord) haste called me vnto.
Amen.

¶ A deuoute pꝛayer / moche vsed
vnto this sacrament, with the
Englyshe after the La-
tine.

¶ The Anthem.

O Sacrum conuiuium, in quo
Christus sumitur, recolitur
memoria passionis eius, mens im-
pletur gracia. Et future glorie
nobis pignus datur. Alleluia.

¶ That is to meane

O Meruelouse solempne and
holy sacred feest, in þe whiche
feest our lord and sauour Christe
is receyued. The memory and re-
membraunce of his passion: is re-
newed & called vnto mynde. Our
soule/harte/ and mynde is replete
and fulfylled with grace and com-
fort. And the pledge and earnest to-
ken of the glory ande uerlastyng
ioye & blyss to come: is vnto vs
gyuē and delyuered.

¶ Alleluia.

¶ This Hebrew worde Alleluia
of foure syllables in sowne and spea-
kyng: is as moche to meane as
though you sayd in Englysh: All
you people that ben here p̄sente

laude & prayse your creatour and
maker.

¶ The versicle.

✠ Panem de celo prestitisti eis.
Thou hast gyue (good lord) vnto
thy people this breade frome
heuy.

¶ The responce or answere.

✠ Omne delectamentum in se
habentem. Alleluya.

And this breade hathe in it selfe
all delectament and pleasure.

¶ Oremus.

✠ Praye we or lett vs praye.

¶ The collecte.

Deus qui nobis sub sacra-
mento mirabili passionis
tue memoriã reliquisti, tribue que-
sumus: ita nos corporis & sangui-
nis tui sacra misteria venerari, vt
redemptionis tue fructum in no-
bis iugiter sentiamus / qui viuís
et regnas deus. Per omnia secula
seculorum. Amen.

That is to meane.

O God lord & sauyour Iesu,
thv vnder this meruelous sa-
crament hast left vnto vs the me-
mory & remembzaunce of thy pas-
sion. Graunt vnto vs (we beseeche
the) so to honour & woꝛshyppe the
holy sacred misteryes of thy blef-
syd bodye & blode, that we therby
may cōtynually vnderstande, per-
ceyue and fele in vs / the fruite / &
effecte / the pꝛofyte / and auayle of
thy redemptyon lord / that lyuest
and reigneest with god the father /
in the vnitie of the holy ghost, ve-
ry selfe same essenciall god, by all
woꝛldes of woꝛldes. Amen.

A lesson for your masse tyme
whan you be not communed
or houseled.

You muste nowe remembze:
that (as is sayd befoze) euery
pꝛeste in the masse, dothe represent
and vse: the person / and offyce of

Christe/and doth in the same masse
make oblaciō and offer the holy
sacrament / not for hym selfe alone/
but also for all faythfull Chry-
stians. And therfor every deuoute
louer of Christ, in cleane lyue/coue-
tynge/despynge / and wysshynge
with feruoure of hart and mynde/
to receyue there with the p̄ste in
euery masse the same sacramente:
shall(doutles) receyue a greate ef-
fecte and vertue theroff. xxherfoze
it may be for you moche meritor-
ous/ & profytable: so (in the masse
tyme / and specially towarde the
Agnus) to prepare/ ordeyne/and
dyspose your selfe/with affectiō of
hart/ w̄ desyre & deuociō of mynd,
& with ȳ charyte & loue of all your
whole soule vnto your lord & sa-
uour:as though you shuld at ȳ
same masse be actually cōmuned
and houseled with the p̄ste.

¶ A prayer for the same purpose.

Oratio
doctoris
Hydar
pro com-
munionē
spirituali

O Most swete lord and sauy-
our Iesu, thou knowest wel
that I moche do couete, and with
all my harte / haue greate desyre
now to receyue this blessed sacra-
ment. And wolde to god that (ac-
cording vnto my wyshe, and de-
syre) I were (vnto thy pleasure &
in thy syght) so well disposed in my
soule: y now at this tyme / and eue-
ry day. And (if it myght coueniet-
ly be) many tymes in the day: I
myght be able worthely to receyue
it. But, lord, Thou knowest what
I am, thou dost se and beholde my
hart / my hole desyre of mynde &
soule / is openly sprade and knowē
before thy face / yet, good lord, I
beseeche the gracious bountie and
infinite goodnes, graunt me this
one peticyon / that is, that I maye
(nowe at this tyme / and in euery
masse, receyue spiritually in to my
soule / some effecte & vertue of this
meruelous

maruelouse misterie . And so to be
parteyner of þe same / that my hart
maye perceyue & fele the sweteres
of thy godly p̄sēce . And that my
soule : all enflamed & fycered with
desyre and deuocion / may swetly
bzene in thy loue . And so (without
wastyng) to remayne contynually
and to byde / reste and dwell / with
thee and in thee for euermore . For
thou alone, good lord, art my lord
and my loue, my comfort & helth,
my lust and my lyfe, my very god,
and moost swete soueraigne sau-
our Jesu Christe / that lyvest and
reignest with god the father in the
vnitie of the holy ghost euer with
them one god : by all worldes of
worldes . Amen.

E Finis. An ende.

Ishalbe meritorious for
you to recomende your fren-
des quicke and deed vnto your
prayers / to haue communion, and

A.

to be partakers with you / at the
wyll of god / as you wold be with
them. And so (in word, or in mynde)
to recourte them by ordre / after
suche fourme as we shewed you /
set forth in the golde pyssle.

¶ The ghostly chyld.

¶ Syr I thanke you for all your
charitable labours with me. And
yf it please you, syr, I wyl put this
vnto pryncyng as I dyd your to-
ther leison: that moo persons may
haue comfort therby.

¶ The ghostly father.

¶ Sonne I pray you so do. And
here ben. ii. Alphabetes or crosse-
rowes, & a pretty pyssle: all of my
translaciō, I pray you rede theym
and (yf you wyl) put theym forthe
withall. And our lord god, and
moost swete sauour Iesu wyl re-
warde you who euer blesse you, &
sende you the grace of perseueraū-
ce in his seruice and holy
loue, Amen.

The Crosrowe:

oz A. B. C.

¶ Here done foloweth two opuscles oz small werks of saynt Bonauenture / moche necessarie & pꝛofytable vnto all christiāns specyally vnto religyous persons, put in to Englyshe by a brother of Syon Rycharde whytforde.

¶ Alphabetum religiosorum.

¶ A lytle werke of many pꝛety & deuoute lessons / set forth by saynt Bonauenture, after the orde of the Alphabet / that is to say / after the letters of the crosrowe / oz A. B. C.

¶ Amite.

A Moꝝ / in latyn / is Amite / oz loue in Englyshe / which is a thyng necessarie / not onely vnto religious persones, but also

A u.

vnto all chzistianes and commaū-
ded of almygty god : chesely to be
had vnto hym selfe, and secondary
vnto the neyghboure / wherevpon
all lawe and lernynge doth hang
as in the cōprehended & cōteyned /
foz by the depe cōsyderaciō therof
euery persone maye take occasyon
to haue hym selfe in due garde &
warenes, that he do not offende /
and to kepe hym selfe sole & closse /
without desyre of prayse oz repu-
tacion / but rather content to be set
at noughte / wherin shall be moze
soule helth / than to be in fauoure
of people.

Benignite and beniuolence.
By the foresayde consydera-
cion / doth aryse benignite &
beniuolence / so y^e the persone shall
vnto all other in god & foz hym, be
gētle / beningne & curteys / kynde /
louynge and charitable, & vnto no
p^{er}son ouer greuous ne cōberous.

C Custody.

Custody of harte doth than
folowe that is to say / close
keping of the mynde from all wa=
uerynge / voyde & vayne though=
tes. And lykwyse the mouthe fro=
me all voyde speche and ydle wo=
des : so also of all the .v. wyttes
heryng / seyng / smellyng / tastyng
and touchyng / all to be subdued &
gouerned vnder the rygur of disci=
pline and religious behauiour.

D Diligence.

Diligence than is moche pro=
fyttable in all maner of out=
ward werkes / aswell in diuine ser=
uyce / as in bodyly labours: neuer
to be ydle / but euery where to be
occupied / & yet loue well solytude
to be alone and to kepe sylence with
graunte / for so maye a persone ly=
ue in quietude and rest / & in moost
clene conscience.

E Election.

I iii.

Electyon here vnto is neces-
sary / that is to saye, & a per-
sone do electe / and chuse some cer-
teyne exercyse (by syde duete) whe-
rin they may be occupied of conti-
nuance / and that alwaye for the
cōmune welthe & pzoofte / and not
vnto pzoofze, oꝛ selfe auantage oꝛ
pleasure but rather to affecte and
desyre pouerte, to lyue with a lyt-
tell in scarcyte without murmure
oꝛ gruge agayne them that vied
plenty.

Eflyght.

Flyght then doth well, folo-
we this appoyntment, that
is to saye, to fle & auoyde the cōpa-
ny of all maner of suche persones
as shuld be cōtraryous vnto that
appoynted exercyse / for no persone
maye both serue god & the worlde /
ne be occupied in thynges transy-
toꝝ and heuenly.

Erauite.

O Raupye is a behaupoure in
a persone, in wordes, lokes/
countenaunce, in gesture, & suche o-
ther disciplines, whiche is a meane
betwene lyghtnes, watones, folyf-
shenes, roughnes, cruelte, rudenes
lummyng/lowzyng/elusky shes/
and such other: for graunte causeth
euer a person to seme wyse/ sadde/
well manered/constant/ and fayth-
full: and moche dothe edyfyc the
neyghbour/so it perseuer and con-
tinue as well in prosperite as in
aduersyte/aswell in welth as in
woe/in payne aswell as in pleasa-
re, and euer to prayse & thanke our
lozde/as well for the one as for the
other / knowynge and beleuyng
that he accordyng vnto right iud-
gement/doth alway dispence/my-
nyster and dispoise vnto all maner
of persons/without parcialite vnto
the beste.

Humilite.

I iiii.

Luc. xiiii.
et. xviii.

Humilite maye well be ioy-
ned vnto grauite; for y me-
ke perione (the gofpell to wytnes)
dothe obteyne and get grace & fa-
uour both of god and man / & doth
moost valiauntly chafe and put to
flyght the ghostly enemy / auoyde
all synne / & mooste surely perseuer
in all maner of vertue.

Intencion.

Mathes.
vi. c

Intende well / meane well /
purpose well: and you maye
be sure to be rewarded well / for e-
uery acte / werke oz dede of man /
is iudged after his intent: for yf y
intencio (sayth the gofpell) be sym-
ple and without deceyte in wyll &
knowledge / than is all the werke
pleasaunte and meritorious. And
contrary / yf the intent be vycciate
& blemysht / than is all the wer-
ke after the same maner: for our
lozd beholdeth / pōdered and wey-
eth the intent of the hart & mynde,

and he loueth moche the pure/cle-
ne/ synple and iuste persones.

Knowledge.

Rowe god by ryght fayth/
know thy selfe / by due exa-
minacion/ by iust iudgement and
ryght condempnacyon/ know thy
neyghbour/ by loue / kyndnes and
charity. For charitie: of euery per-
sone doth euer iudge y best/ know
thy frende / and knowe thy foe:
iudge no persone to be thy foe or
enemye/ but hym that doth consay-
le/ entyce or moue the vnto synn or
els that doth flater the and fauour
thy default. And thynke thou tho-
se persones thy beste frendes that
be moost playn w the/ and redy to
reforme in the that is amysse. And
beleue thou that they done moost
profyte the: that done moost noye
the/ oppresse and kepe the vnder/
and then yf thou sauour of the spi-
rite and taste well howe swete the

I v.

yoke is of our lord, & shalt by that
exercise obteyne moost ghostly pa-
cience and meritorious profyt.

¶ Labour.

Job. v. 6
Judith.
viii. 30
Eccl. xiii. 10

Labour here muste by our
lyfe. For mā (sayth scriptu-
re) is bound to labour, & the bynde to
flye. By labour, payne, penaunce,
& by many tribulacions haue all
faythfull persons passed this lyfe.
And by them onely / we muste en-
tre the kyngedome of heuen: and
contrary ydlenes / ease and pleasu-
re in honour and delycacy: dothe
teache a man moch myschiffe and
euyl, and bryngeth him at the last
vnto the pyt of perdyccion.

¶ Mercy.

Merche is y^e mercy of our lord
de / shewed vnto mā in ma-
ny sondry wyse / & among all other
specially vnto them that haue the
spiryte of pouerte / that is to saye /
a determyneate wyll and mynde to

be poze for the loue of god. And be
poyde as well of all honours and
hyghe rowme and degree: as of
ryches & worldely goodes / for pa-
uerte byngeth a persone vnto me-
kenes / and the other byngethe
hym (by intycement and suggestiō
of the enemy (to clymbe on hyght /
to the intent and ende that he may
fall farre and be soze hurte. Take
and accounte pouerte therfore as
a greate gyfte of the mercy of god,
& who so euer duly doth gyue thā-
kes for þe lytle gyftes: shall mercy-
fully deserue to haue great gyftes.

¶ Noy aunce.

Nouer shulde a very christi-
ane noye or hurt / ne yet de-
spyse any persone / but rather (sythe
by the gospel we be bounde to loue Luc. vi. 27
our enemyes) we muste be soze for
the noyaunce / hurt and trouble of
any person / & cōfort them in all we
may / or els shall we be accounted

as dysdeyners of other persones/
extollynge oꝝ exaltynge and pre-
ferrynge our selfe.

Oblacyon.

Offre thy hart wholly vnto
our lord. Foꝝ that oblacyon
is vnto hym acceptable and plea-
saunte.

✠ Da mihi coꝝ tuū & sufficit mihi.

Giue vnto me (saythe he) thynne
harte/ & that suffyseth / contenteth
and is ynoughe foꝝ me. Spende
therfoꝝe thy tyme with hym in his
seruice/ and iudge and thynke no-
thyng moꝝe pꝛecyous then tyme/
wherin we maye here meryte & de-
serue to be where our tresure is/ &
our hart shuld be that is in blysse.
Offre thē thy selfe foꝝ his sake vn-
to all persones/ gentle/ kynde, and
curteys. And (as moche as maye be
conuenient) cōpenable/ referrynge
euer & applynge all that is good:
vnto our lord/ and in all thynges

es/
pze-
folowe counseyle with delyberaciō.

¶ Pleasure.

unto
pon
ea-
hi.
ne
th
de
s
d-
/
=
f
.
Dondze and weye in eue-
ry thyng the pleasure of our
lozd/that is to meane/that in eue-
ry werke oꝛ dede we shulde fyꝛste
consyde / and weye in conscience:
whether that dede shulde please
hym oꝛ no / and than neuer (foꝛ fa-
uour ne fere) to do contrary vnto
the conscience. And yf any doubt
be in conscience: we must then leue
the werks, foꝛ the tyme, and resoꝛ-
te & haue recourse other vnto holy
scripture / oꝛ els vnto the determi-
nacyō of the church / oꝛ at the leste
vnto sure / wyse and lerned coun-
seyle, specially of our pꝛelate oꝛ cu-
rate. And neuer shulde we truste
syngulerly vnto our selfe / ne leyne
vnto our owne wyttes / we shulde
accustome our selfe to seme dumbe
rather than to speake, & to be moze
gladde to lerne then to teache: to

be reformed: then to reforme / & to
byde secreete as an vnknowen per-
sone : rather than to shewe our
selfe, and appere outwarde after
our owne propre estymacyon, and
of deceyueable oppynyon.

¶ Quietude.

Quietude & rest of mynd: is
a great forderer of all ma-
ner of vertues, we shulde therfore
study to quench all yre, & to represse
all hasty passiōs: as well i wordes
signes, tokens, countenaūce & be-
hauyore, as in outwarde dedes.
And neuer shuld we take vpon vs
to iudge, or to be busy, or to medle
with other folkes maters, special-
ly that nothyng done apperteyne
or bylōg vnto vs. For the cōmune
puerbe is. In lytyll medlyng is
moch rest. So thā we shuld neuer
gyue occasion of vnreste, but ra-
ther study by ientle wordes: to ap-
pele euery occasiō gyue for a swete

Ecclesi.
vi. a

And ientle woꝛde (saythe the wyse
man) slaketh yꝛe, and multiplyeth,
and makethe frendes / yet shulde
we not vitterly flye and aboyde oc-
caſyon of vnreſte gyuen vnto vs/
as rebuke perſecucyon, and ſuche
other troubles: but rather shulde
we oꝛde our ſelfe vnto pacience,
foꝛ ſo (without ſynne) to folowe the
cominune maner, and to auoyde
all ſyngularite: Shall we beſt edify
and buylde loue and charite, & co-
me vnto perfectiõ, and of all thyn-
ges: vnto quyetude of mynde: a-
uayleth moch the clenness of cõſci-
ence. Foꝛ if we do wel our duety in
due tyme: our cõſcience ſhalbe the
moze lyght, & our hart careles, &
mery, and we ſo quyet in mynde.

¶ Rekenyng.

Beturning oftymes, and ha-
uyng recourſe vnto the in-
ward parties of our hart: we ſhuld
(at y^e leſt) ones in the Day recount,

and make rekenyng with our lord
and cōsydꝛe how we spend ȳ tyme:
that by the temptacion of the ene-
my / and by our owne fraylte and
neglygencꝝ, specially in leauynge
open our doꝛes & wyndowes, that
is to saye, our senses and wyttes,
we royle not about ne wander oꝝ
walke amouge the vayne pleasu-
res and vanyaunt desyꝛes of the
woꝛlde. And that we suffre not su-
che ghestes to entre by our sayde
wyndowes & doꝛes, into the cham-
bre of our mynde: that shuld noye
vs, & by ryght loth, without vyol-
ence and extreme laboure, to de-
parte. To byde therefoꝝ with our
lord in the secrecye of sylence, and
in pꝛecyse contynence of our sayde
wyttes: is a great surety and redꝛe-
nes foꝝ our sayd dayly rekenyng
and accompte. The Enlysshe pꝛo-
uerbe saythe. Ofte rekenyng hol-
deth longe fellowsheppe.

¶ Sob.

Sobryete.

Sobryete or sobrenes: is properly a due temperaunce in meate and drynke, and oftymes it is taken for a moderacion, a due meane & discrecyō in all other thynges, & therfore it is necessary for all christians, specially religious persons & must (by theyr ordynaūce) euer take in fedying rather som what to lytle, thā any thyng to moche, & also to be moderate, in aray, proudent, ware, and wyse in wordes, honest in maners, and all behauioure, sadde and charytable in consyle. Strong in aduersyte, dredefull in prosperyte, meke, lowly & pacient: in continely, rebukes & bpbaydes, in sorowe delectyon & despectes: cherefull and tractable. And in all workes, sobre, dyscrete and moderate.

Tymorouse.

R.

Tymorate/oꝝ as communely
 is sayde) tymorouse : is as
 moch to say as dꝛedefull & ferefull
 to offend. Job the synnle & dꝛede-
 full persone/and of hygh perfecty-
 on was(not withstandynge) in all
 his werkes dꝛedefull . How moche
 moze than shuld it bccome oꝝ byse-
 me vs that ben frayle persones: to
 be dꝛedefull/and euer in fere to of-
 fend our lord in the lest neglygēcy/
 offence oꝝ default/and neuer to pre-
 sume vpo any good dede: ne yet to
 despayze foꝝ any euyl oꝝ synfull
 dede. The begynnynge of all wys-
 dome:is the dꝛede of god,and in al
 our lyfe(after the wyse man) shuld
 we be dꝛedefull . Foꝝ he that dꝛe-
 deth god(sayth he) shal at his ende
 haue good passage . Foꝝ the dꝛe-
 de of god causethe vs to fle and a-
 uoyde synne/and moche helpeth &
 foꝛthereth ꝑ euery good dede may
 be done with due circumstaunce/

Prouer.
 xix c &
 Eccle.i b
 Eccle.i.b
 Prouer.
 xv.

& so be meritorious. The dyedest
persone wyl suffre & take peyne to
please our lord / and so shall the
thyng that seemed very harde in
the begynnynge: war (in processe of
tyme) lyght / easy and pleasaunt, for
all peyne and trouble: taken and
blessed for the kyngdome of heuen /
is of great comfort and gladnes.

Chauntage.

A Tylte, profyte or chaunta-
ge, is to sell or to chaunge a
thyng of small pryce, for a thyng
of great pryce. Or contrary, to bye
for lytell, & is moche worth. The
state of perfectyon (in this lyfe) is
moche worthe / but heuen is more
worth. Our lord & sauyour ther-
fore counseyled / & aduyced a person
to forsake & sel all his worldly goo-
des to come here vnto the lyfe of
perfectyon. And after he shulde
also haue for them, the treasure of
heuen. And yf a man haue no goo-

Math.
ix. 6

Mathei.
x. d

des to sell: yet may he bye heuē for
a cup of cold water. An happy bar
gayn maketh he that for loue alo-
ne: doth bye our lord and sauour
Jesu, that by his crosse, bytter pas-
syon & deth: bought all the worlde.
Here you maye se moche gaynes &
greate auantage. Who wyl now
forsake this bargayne: surely none
that is wyse, happy or gracious,
than gyue thy seife man wholly
for hym that gaue hym selfe whol-
ly for the.

¶ Xpe. Chyste.

Xpe: is a worde of the Greke
tonge and wyrtten commu-
nely in Latyn with the Greke let-
ters: as thus: Xps, Christ. For this
letter, X, with them, is with vs, Ch
and this letter, P, with them: is W
vs, K, the other letters ben with
vs and them in lyke both in forme
and sounde. Chyste in our tonge
is as moche to saye, as a person

oynted. And bycause we in our
baptisme be oynted: we be of Chri-
ste/ called Christianes / so that we
shuld of ryghte: dedycate our lyfe
wholy vnto Chyste/ & he shulde be
our very lyfe and our loue. Chyist
shuld be our lesson & our lernyng.
Chyste also our medytacyon and
communycacyō. Chyste alone our
lucre/ gaynes, profyte and auauun-
tage. Chyste our treasoze/ ryches/
and our whole desyre. Chyste all
our hope and truste. For yf we put
our trust: or any thyng desyre but
Chyist, we shall (sure) be deceyued/
labour in vayne and neuer fynde
rest. Let chyste therfore vnto eue-
ry chystiāe be all & fynally his me-
ryte/ rest & reward. **C**ynnes

Y Is a letter of the Greke tō-
ge and neuer wyrtē in Latyn/
but yet it is wyrtē in the Englyshe
tonge and therfore done we wypte
ynnes after the Englyshe maner

Jo. viii. d

Col. iii. a

An ympne oꝝ ympnes is as moche
to say, as songe oꝝ songes / laude
oꝝ prayse suche songes specially
as the churche doth vse in metres
to laude & prayse god / and so done
the angelles and holy sayntes in
heuen. It becomethe therfore e-
uery christyane to laude & prayse
our lord, & to be diligent in his ser-
uyce. And to consydeꝛ what diffe-
reꝛce is betwene the seruyce of god /
& the seruyce of the fleshe / y world
and the deuyl. Who so doth synne,
is the bonde seruaunt of synne, and
so felowe vnto the deuyl / and in
the same state (foꝛ the tyme) with
hym. And those that be all worldly
ben seruauntes vnto the worlde,
that is vnto auarycce, whiche saynt
Paule called the bondage & thꝛall
seruyce of ydolles. And the carnall
persones ben thꝛalles & bond ser-
uauntes vnto the fleshe, & so done
they seruyce vnto deth, foꝛ y fleshe

is but wormes meate the corrupci
on of y^e bodye/ & yet moze stynkyn-
ge/ and lothsom than of any brute
beaste. It is foode of infyrmyte/
the lyfe of synne/ y^e lodgyng place
of fendes. It is y^e enemy of the spi-
rite/ & defozmyth the soule/ Destey-
neth & blotteth chrystiāe disciplyne
and all good maner & behauiour
hyndzeth & holdeth backe all ma-
ner of vertue. And y^e fleshe is vn-
reasonable/ so y^e by no meanes wyl
it be corrected and baynqueshed
or ouercom: but only by violence /
cōsydye now what it is to do ser-
uice vnto suche a sorte. And cōtra-
ry the scrupce of god is y^e helthe of
the body / the quietude and rest
of the mynde / the conforthe of con-
science. The prudence and wysdom
of the spirite. The promoter of
vertue. The beaute of the soule/
and the lyfe of heuenly blyss a
dulce swete and pleasaunte ympne

ymprne to serue god with/ is (with
a lounge hart) to laude & prayse
hym in euery tribulacyon.

¶ Zachye.

Zache cometh of the Ebze-
re tounge and is by interpreta-
cyon as moche to say as a persone
Innocent/pure/ clene and iuste or
ryghtwyle. And after some auc-
tours: a persone iustified and ma-
kyng hast/ & Zache: was the pro-
pre name of a persone/that (by the
testymonye of the gospel) for the
great desyre he had to se our sauy-
our: dyd clymbe in to a tree, becau-
se he was of stature very lytle, and
that with great hast and gladnes:
Descended and came downe at his
commaundement to receyue hym
into his house/ where (by our saui-
our) he was iustified and rendred
apt vnto y way of saluacion. This
name Zache than dothe well fra-
me and agre vnto euery faythfull

christiane / that by his professyon
shuld be Innocent / pure and cle-
ne / glad by fayth to se and knowe
our lord. And redy with hast and
diligēce to Descende & come Downe
frome the hyght of secular sciencce:
and of all worldly state. And to re-
ceyue hym in to y house of his sou-
le, by true keepynge of his worde &
commaundement / for vnto suche
persons he promised to come with
the father of heuē & with thē to ma-
ke his mansyō and dwellinge pla-
ce. And after therby to bypunge thē
to his owne celestiaall paleyse / into
the glozy of eterne & everlastynge
blysse. Amen.

C The conclusion.

I Et euery faythfull persone
wryte this Alphabete A. B.
C. oꝝ crosowe: in the boke of his
harte as in the boke of lyfe. And e-
uery daye / by day: loke there vpon
and vse the maners / & effecte con-

teyned in the same. For here ben
but fewe wordes / and short lessons
but in mysterye they ben great and
the very way and werkes of per-
fectiō / wherwith euery persō may
outwardely be adozned and gar-
nysshed wth christiāe disciplyne / and
good & godly behauour. And in-
wardly moche / in the herte / & in y^e
mynde be quieted & rested / couey-
ed and brought o^r led vnto y^e gro-
unde and begynnynge of all good
perfectiō that is / that a persone
shulde distruste hym selfe. Forsake
hym selfe. Despise hym selfe. Fro
the whiche grounde: he shalbe takē
vp / and promoted / profecte / and
atteyne to the hyght here of contē-
placion / and spirituall felyng of
our lo^rde god / and moost swete sa-
uyour Iesu / which shall from that
poynte and conclusiō bryng hym
vnto the full perfectione thereof
(that is) vnto hys mooste ioyfull

and blessed p[re]sence / whyther he
brynge vs all þe bought vs. Amē.

22 An other alphabete. A . B . C .
oz crosowe / in meter of the same
holy saynt Bonauenture / moche
prayed of many deuoute persones
and therfore put into en
gylshe by the same bro-
ther of Syon .

A 22 Alway loue pouerte / with
vyle thinges be content.

B Be also in good wo[r]kes : busy
and dilygent.

C Couet nat moche to speake : but
rather to kepe scyence .

D Deme in euery place & tyme : þe
god is in p[re]sence .

E Euer loue wel to fast : and glo-
ry to refrayne .

F Feestes for to folow be lothe :
and them dysdayne .

G Glad be with the gladfull/
With wepers wepe in dolour,
H Humbyl be with the meke:
thy betters honour.
I In euery thyng obey/
namely vnto your p̄late.
K Kepe charyte with all persones
after theyr estate.
L Let your fleshe be kept vnder:
brought lowe by godly d̄ede.
M Munday your conscience,
so that you not excede.
N Neuer haue you p̄p̄yete:
but naked folowe Ch̄iste.
O Ouerpasse with burthē lyght:
this worlde with all his myst.
P Pyteously remembze/
the passyon of thy lord.
Q Quenche onely for his sake:
the glozy of this worlde.
R Resyste strongly all vyce:
and praye continually.
S So receyue the sacrament:
oft and moost reuerently.

The moryons of the mynde, re
presse. Ire mitigate.

Uayne communycacyon:
Get clene out of thy gate.

Expiste to kepe: couet you moost
meche alone to byde.

you must (chylde) then/for his
sake: set all this world asyde.

Zele haue vnto his lawe/
with feruent charyte.

A forgyue you your foes all/
as you forgyuen wold be.

2 receyue here .ii. tytles mo.
ii. preceptes/for ten.

Loue god and your heyghbour
both: so conclude Est. Amen.

I I R S.

Thus haue we rendred the
Latyn in sentence / after the same
metre/in maner and measure. If
you lerne perfectly this crosstowe
you may the better spell and do to
gyther/ and so moze redyly rede.
And fynally (by labour) you may

the rather fele / perceyue & vnder-
stande in þe schole of chryst / þe duety
of a chrystiane / which I besech our
lozde we may do all. Amen.

✧ Valete. your prayers of charyte.


✧ The same wretche of Spon the
sayd Rycharde whytforde.

✧ Thus is ended þe two opuscles /
or small warkes of saynt Bonauē-
ture / & hereafter foloweth a goodly
treatyse: and it is called a notable
lesson / otherwyle it is called the
golden pyssle.

The prologue.

A Good holsome lesson and pro-
fyttable vnto all chrystianes /
ascrybed vnto saynt Bernarde / &
put among his warkes (I thynke)
by some good man þe wolde it shuld

therby haue the more authoꝛyte / &
the rather be red & better be boꝛne
awaye. Foꝛ doubtles, it is a good
matter / and edyfycatyue vnto all
them that haue a zeale and cure vn-
to soule helth & desyre of saluacion.
It is called in the title. *Notabile*
documentum: that is to say / a no-
table lesson. And some do call it the
golden pyssle. It foloweth imme-
dyately after a lytell werke called:
foꝛmula honeste vite. The foꝛme
and maner of an honest lyfe, oꝛ of
honest lyuynge.

 If you intende to please
god / and wolde obtayne
grace to fulfyll the same:
Two thynges ben vnto
you very necessarye.

The first you must withdꝛawe your
mynde from all worldly and tran-
sytoꝛye thynges / in suche maner

as though you cared not whether
any suche thynges were in this
worlde or no. The seconde is / that
you gyue and applye your selfe so
wholy to god / and haue your selfe
in such a wayte / that you neuer do,
say / ne thynke / that you knowe /
suppose or beleue shulde offende
or displease god / for by this meane
you maye sonest and moost redely
obteyne and wyne his fauoure &
grace. In all thynges esteeme & ac-
cōpte your self most vyle & symple /
and as very nought in respecte / &
regrade of vertue and thynke / sup-
pose and beleue that all persones
be good / and better than you be /
for so shall you moche please our
lord. What so euer you se or seme
to perceyue / in any persone / or yet
here of any chrystiane / take you
none occasyon therin / but rather
ascrybe & applye you all vnto the
best / and thynke or suppose all is
done

done or sayd for a good intente or
purpose/though it seme contrary.
For mannes suppocicyons & lyght
iudgementes ben soone & lyghtly
deceyued or begyled. Displease no
person wyllyngly. Ne euer speake
euyl of any person/ though it were
neuer so true that ye saye. For it is
nat lafull to shewe in confessyon
the vyce or default of any persone/
excepte ye myght nat otherwyse
shewe and declare your owne of-
fence. Speke lytle or nought vnto
your propre & selfe laude or prayse/
though it were true/ & vnto your
familyer felowe or faythfull frēde.
But study to kepe secreete & pryuey
your vertue/ rather thā your vyce.
yet were it a cruell dede for any p-
sones to defame thē selfe. Be moze
glad to gyue your eare & hearyng
vnto the prayse / rather then vnto
the dysprayse of any pson. And euer
be ware as well of heryng / as spea

L.

kyng of detraccon. And whan
you speake take good delyberacy-
on / & haue fewe wordes & let those
be true & good / sadly set & wysely
ordred. If any wordes be spoken
vnto you of vyce oꝝ vanyte (as
soone as ye may) breke of & leaue &
talke oꝝ comunicacyon. And euer
retourne & applye your selfe vnto
some appoynted good & godly oc-
cupacion / bodely oꝝ ghostly, yf any
sodayne chaunce fall oꝝ happe vnto
you oꝝ vnto any of youres / leynes
nat lyghtlye there vnto / ne care
moche therfoze. If it be of prospe-
ryte / reioyce nat moche therein / ne
be ouerglad therof. If it be aduer-
site / be nat ouercast oꝝ ouerthowen
therwith, ne brought to sorowe oꝝ
sadnes / thanke god of all / & set ly-
tell therby. Repute all thynges tra-
sytoꝝ: as of lytell pryce oꝝ value.
Gyue euer most thought and care
vnto those thynges & may profit &

promote the soule. Fle and auoyde
the persones and places of moche
speche / for better is to kepe scylence
than to speke. Kepe the tymes and
places of scylence pꝛecysely / so that
ye speke nat without reasonable &
vnfeyned cause. The tymes of scy=
lence in religyon ben these. From
collacyon vnto the masse be ended
after the houre of terce. From the
first grace in the fraytour / vnto y^e
ende of the latter grace. And from
the begynnyng of euensong, vnto
grace be ended after souper / or els
Benedicite after y^e cōmune beuer.
The places of scylence ben y^e church
and cloustre / the fraytour and the
dortour / yf you be sclaundꝛed / and
do take occasyon at the defaute or
offence of any pson / then loke well
vpon your selfe / whether you be in
the same default sōtyme your selfe /
and than haue compassyon vpon
your brother or syster. If there be

A.ii.

none suche default in you / thynke
Exerely and beleue there may be / &
than do as (in lyke) , you wolde be
done vnto. And thus (as in a glas)
you may se and beholde your selfe.
Grudge nat ne complayne tpon
any person for any maner cause / ex
cept you se and perceyue by large
coniecture that you may profyte &
edyfy therby. Noether deny nor af
ferme your mynde or oppynyon
styfly or extremely : but that your
affirmacyon , denegatiō , or doubt,
be euer powdered with salt / that is
to say / wysdome / discrecyon, and
pacyence . Use nat in any wyse to
mocke / checke or scozne / ne yet to
laugh or smyle but ryght seldome.
And that alway to shewe reuerēce
or louynge maner / lyght counte
naūce or loude behaupour becom
meth nat a sad person. Let your cō
municacyon be shorte & with fewe
psones / alway of vertue lernyng /

oꝛ good and chryſtiane edyfyca-
on / and euer with ſuche warenes,
that no perſone in thynges doubt-
full: maye take any auctoꝛyte of
your wordes oꝛ ſentence. Lette all
your paſtyme be ſpended in bodely
laboures / good and pꝛofytable: oꝛ
els godly in ſtudy / oꝛ (that paſſeth
all) in holy and deuoute pꝛayer.
So that the hert & mynde be occu-
pyed with the ſame you ſpeke. And
whā ſo euer that you pꝛaye foꝛ any
certayne perſons / remembre theyꝝ
degree, ſtate, and condicyon. Foꝛ a
foꝛme & oꝛdꝛe of your pꝛayer / this
may be good and a redy waye. To
folowe y^e oꝛdꝛe of the. vi. gramma-
tycall caſes. The nominatyue / the
genityue / the datyue / the accuſa-
tyue / the vocatyue and ablatyue.
The nominatyue, that is fyrſte to
pꝛaye foꝛ your ſelfe / that you may
haue ghoſtlye ſtrengthe and con-
ſtancye / that you nat fall in to any

deedly offence by fraylte . And the
ii. that you may haue right know-
ledge of god by fayth, and of your
selfe by due consyderacyon of your
estate and condycyon / and of the
lawes of god / for your condyte &
contynuaunce . And thyrddly that
you may haue grace and good wyl
accoꝝdyng vnto the same strenthe
& knowledge / & that hauyng vnto
god a reuerēde dꝛede: you neuer of-
fēde hym i thought / woꝝd noꝝ dede
but ꝑ ye may euer loue him for him
selfe and all his creatures in due
oꝝdꝛe for hym and in hym . The se-
conde is the genityue case . Then
must you pray for your genitours /
your pꝛogenitours and parentes /
that is to saye / your fathers, your
mothers spirytuall and carnall: as
your ghostly fathers / oꝝ spirytuall
seueraynes / your godfaders / your
godmothers / youre naturall fa-
ther and mother / your graundfa-

thers and graundmothers / your
brothers and sisters / and all your
kynne . In the thyrde place is the
dartyue case. There must you praye
for your benefactours / good doers
of whome you haue receyued any
maner of gyftes spirytuall or tem-
porall vnto the welth of your soule
& body . In the fourth place is the
accusatye case where you shulde
pray for your enemyes / such psons
as by any meanes haue noyed /
hurt or greued you / eyther ghostly
or bodely / that is to saye / in your
soule or maners by any suggestiō /
intysynge / euyl counseyll or euyl
example . In your fame or good
name / by detraccon / bacbytynge,
or sclaūderyng / or yet by familyer
companye . For a person comunely
is reputed and supposyd to be of
suche condicyon / as they ben with
whome he hath conuersacyon and
companye . And for them that haue
L.iii.

hurt your body, eyther by strokes
or by any other occasion haue hyn-
dred the state & helthe therof. And
lykewyle of your goodes or pos-
sessyōs. For all these maner of ene-
myes must you pray / that our lord
god wolde forgyue them, as you
do / and as you forgyue i wolde be:
and that they may come to ryght
charyte and peace. The. v. case is
called the vocatyue: that is to saye
the calling case / where you conue-
niently may call / crye and praye
vnto our lord for all maner of p-
sones that ben out of the state of
grace. Eyther by infydelyte, as
turkes, sarasyns, and suche other /
or els by erreure as all maner of
heretykes / or els by any deedlye
synne or offence to god. Pray for al
these maner of persones that they
may come to þe ryght waye of theyr
saluacyon. In the. vi. & last place,
is þe ablatyue case / where you must

pray for all them that be taken out
of this life / and that dyed or passed
the same lyfe in charyte / and that
nowe haue nede of prayer. In the
which you may kepe a forme of the
same or dre that is befoze / that is to
saye. In stede of the nominatyue,
where you prayed for youre selfe:
you may nowe praye for all those þ
do byde in payne for any defaulte
or offence done by your example or
occalyon. And for the genytyue in
the seconde place / for your paren-
tes and all youre kynne departed
this lyfe. And in þ.iii. place for the
dative / pray for your benefactours
passed. And for þ accusatyue in the
iii. place / you may praye for them
that lye in payne for any occalyon
or any example that they gaue vn-
to you. And in the. v. place / for the
vocatyue. Praye for all them
that haue greatest paynes, and
leaste helpe here by the suffrage of

A. v.

prayers. And for the ablatyue in
the. vi. and last place. Pray you for
all soules in general. And that you
may be the more apte to pray / call
thre thynges to your remembraunce/
that is to say, what you haue ben/
what you be, and what you shalbe.
Fyrst by reason of your body: you
were conceyued of the most fylthy
abomynable mater of man / shame
full to be spoken / ferre more vyle
then the sluch or flyme of the erth /
& after borne a synfull soule / pur-
ged onely by grace. And nowe (as
vnto the bodye) you ben a mucke
hepe or donghyll more vyle then
any vpon erthe / yf you remember
what doth yssue dayly & come forth
out of the meates, ben yssues of
your body / & your soule is daylye
in some synne or (at y least) ful lyke
to be. What you shalbe as vnto
your body ye may see in experyence/
wormes meate and erth agayne.

And what shall become of youre
soule / no man in this worlde can
assure you. To remembre than the
ioyes of heuen, and paynes of hell/
and that bothe be infynyte endles/
and without rebate / but both euer
encreasyng and neuer seasyng /
neuer haue ease no: reste / but euer
contynue and euerlastyng. To re-
membere than (I say) these thynges
may greatlye moue you to haue
your selfe in good a wayte / & study
howe ye may auoyde the one and
and obtayne the tother. Remem-
bryng specially howe great a losse
it is to lose heuen / and howe vncō-
fortable gaynes, to wyne hell / &
howe sone and how lyghtly eyther
of them may be gotten o: lost. Whā
any thyng than of aduersyte/hurt,
o: displeasure fortune o: fall vnto
you/thynke than o: ymagyne that
if you were in hell/you shuld haue
the same displeasure & many worse

And so to auoyde those, you shall
here (the better) suffre / and for our
lorde the more pacyently bere all
these that now be present or may
come hereafter. And in lyke maner /
if any good prosperyte or pleasure
happc or come vnto you : thynke
then that if you were in heuen / you
shulde haue that pleasure & many
more excellent ioyes. And so for the
feruent desyre of those ioyes / you
shall let lytell by any worldly com
fort or pleasure. A good contempla
cyon therfore maye it be vnto you
in feestes of holy sayntes (you may
in one englysshe Martploge bre
uely se the lyues of many sayntes
for euery day in the yere) to thynke
& recozde howe great paynes they
suffred here for y loue of our lorde /
and howe short they were / & howe
sone passed / and then agayne howe
merueylous rewarde they had ther
fore in ioye and blyssse euerlastyng.

So the troubles and toymentes of
good persons ben sone and shortly
gone and ended. And the ioyes &
and pleasures of synfull persones
done soone fade and flye for euer.
The good persons for theyr trou-
bles suffred here vppon erthe /
done gette and wyne eterne and
euerlastyng gloze. Whiche the
euill synfull psons done lose. And
contrary the euill and synfull p-
sones / for theyr ioye and pleasures
here / done obteyne by exchange e-
terne and euerlastyng shame and
rebuke / with payne & wo vnspea-
ble. Whan so euer that you ben
disposed to sluggishnes, or to be
drowlye / remysse in prayer or dull
in deuocyon / than take this lytell
werke / or some other good treatyse
and rede therein / and euer note wel
the contentes therof, and also what
is ment therby. And yf you be nat
therby deliuered or eased therof /

7

than shyfte vnto some other werke
oz occupacyon, so þe euer ye auoyde
ydlenes and all vayne pastymes /
which in dede ben lose tymes. And
then remembze that those that now
byde in payne, eyther in hell oz yet
in any other place conuenient / for
suche tymes so passed oz losse / had
leuer than all the world / haue such
tyme to redeme theyr paynes by /
as you may haue if you wyl. Tyme
than vnto al persons well occupy-
ed / is very pzeuous and dere. Be
ware well therfore howe you spede
it oz passe it. For you can neuer re-
uoke it noz call it backe / if the tyme
passe you by trouble and veracyō /
thynke they ben happy and gracy-
ous þe ben past this wretched lyfe /
and now in blyss / for they shall
neuer haue any suche mysery. And
whan you fele a confort oz conso-
lacyon spirytual / thanke god ther-
of / and thinke the dampned soules

erke
oyde
nes /
And
owe
yet
/foz
had
uch
by /
ine
pp=
Be
ede
re=
ine
o/
yp=
fe/
all
nd
o=
r=
s

shall neuer have any suche pleasu-
re. And thus let this be foꝛ your ex-
ercyse in the daye tyme. At nyght
whan you go to rest / first make a
count with your selfe, & remembꝛe
howe you haue spende oꝛ passed y
day and tyme that was gyuen you
to be vled in vertue / and how that
you haue bestowed your though-
tes / your wordes & your werkes.
And if you fynde no great thyng
amysse : gyue the whole laude and
praysse vnto our loꝛde god. And if
you perceyue contrarye / that you
haue mispende any parte therof /
be soꝛy therfoꝛe & beseeche our loꝛde
of mercye & foꝛgyuenes / and pro-
myse and verely purpose to make
amendes the nexte day. And if you
haue oportunitie therupon / it shal-
be full conuenient foꝛ you to be co-
fessed on y nexte moꝛowe. And spe-
cially if the mater / done / sayde / oꝛ
thought by delyberate consent / do

greuouſlye wey and worke with a
grudge in your conſcience / tha
wolde I aduyle you neuer to eate
nor dꝛynke / tyll you be dꝛſcharged
therof / if you may conuenientlye
get a ghosly father. Nowe foꝛ a
concluſyon of this werke put be
foꝛe you / as by caſe oꝛ ymagynac
on. ii. large cyties / one full of trou
ble / turmoyle and myſerye, and let
that be hell. The other cytie full of
ioye, gladnes, conſort and pleaſu
re / and let that be heuen. Loke wel
on the bothe, foꝛ in bothe be many
dwellers & great companye. Then
caſt and thynke within your ſelfe
what thyng here myght ſo pleaſe
you / that you ſhulde chuſe þe worſe
cytye, oꝛ what thyng ſhulde diſ
pleaſe you on þe other party / wher
by you ſhoulde withdꝛawe your
ſelfe from the vertue that myghte
conuey and bꝛynge you vnto the
other cytye. And whan you haue

studyed well hereupon, & can no-
thyng fynde / I dare well assure
you if you kepe well the pzeceptes
and couſeyles of this lytell leſſon/
you ſhall fynde the ryght waye / for
the holy gheſte wyll instructe and
teche you where you be nat ſuffy-
cyet of your ſelfe / ſo you endeuoꝝze
and gyue dilygence to bere awaye
and to folowe that here is taught.
Reede it euery weke ones oꝝ twyſe/
oꝝ oftener if you wyll. And where
you pꝛofyt gyue thanks, laude &
pꝛayſe vnto our loꝝde god & moſt
ſwete ſauꝑour Ieſu Chꝛyſte, who
ſende you his mercy & grace. Amē.
¶ We haue pꝛynted this golden
pyſtle agayne / bycauſe the other
befoꝝe, is nat of the traſſacyon noꝝ
edicyon of this auctoꝝ.

¶ This was bꝛought vnto me in
englyſſhe of an olde tranſlacyon/
rughe and rude, and requyꝝed to
amende it. I beſeche you to take

all vnto the best / and praye for the
olde wretched brother of Syon
Rycharde Whytfoꝛde.

✱ The ghostly chylde.

✱ Syr I haue nowe done as you
commaunded, and all is in prynt.

✱ The ghostly father.

You haue done well chylde;
god rewarde you. But nowe
shall you haue yet an other lesson
most profytable for you, that is/
to make you prest and redy to dye
and departe this lyfe. And howe
you shall nat feare deth / but haue
a dayly exercyse and experyence
therof as foloweth hereatter.

✱ Imprynted by me Iohn Wape
lande / at London within the
Temple barre / at the sygne
of the blewe Garlande.
Anno. M. D. xxxvii.



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